None but CHRIST;

OR

A plain and familiar Treatise of the Knowledge of CHRIST, exciting all men, to study to know IESUS CHRIST, and him crucified, with a Particular, Applicatory, and saving Knowledge, in divers Sermons upon 1 *Cor.* 2.2.

By *John Wall* Bachelor of Div. Preacher of the Word of God at *Mich.* Cornhill, *London.*

The second Edition Corrected, and much Enlarged by the Author.

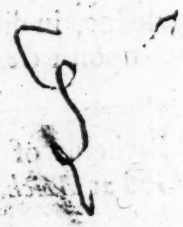
COL. 3.11.

CHRIST is All in All.

Nullus animæ suavior cibus, *Lact.* lib. 2. cap. 3.

LONDON,

Printed by *A.M.* for *E. Dod* and *N. Ekins*, at the Gun in Ivie-lane, and at the Gun in *Pauls* Church-yard. 1650.



To the much honoured and most worthy
Sr *HERBOTTLE GRIMSTON*
Baronet; JOHN WALL wisheth all present and future Happinesse.

RIGHT WORSHIPFULL,

YOur religious stedfastnes in these times of change, adhering to your fixed Principles, and not bending like a Reed with every winde (as many have done) makes your name deservedly honoured of all that know you.

What you have suffered by false ca-

lumniations, God hath in a great measure already cleared; And I doubt not but in his due time your light shall break forth (like the Sun out of a Cloud) more glorious then ever before.

How great your love hath been to Godly and Orthodox Ministers, your pains and labours to help them out of their troubles, which in these broken times they have fallen into, you have ample testimony.

Your indefatigable pains as a Member of the Honourable House of Commons, the Kingdom cannot but take notice of.

And *Sir*, How much my self am obliged to you for your countenancing of, and respect you bare to my Ministrie, when I lived in *Colchester*; And your continued favour and respect towards

towards me ever since, I desire with a humble thankfulness to acknowledge and testifie to the world.

And as a testimonie of my gratitude I humbly dedicate this Treatise unto your Patronage.

Sir, I observe in these erroneous, licentious, distracting and dividing times, that men spend their thoughts and studies for the most part in needless questions, tending onely to strife and contention, but not to edification; whereas our Lord Christ hath taught us, there is but one thing especially needful for us to busy our heads about; and that is, to *know Iesus Christ, and him crucified*; and to be able to say with *Iob*, *I know that my Redeemer liveth.*

If it shall please you so far to honour this *Treatise*, as to grace it with your favour, and to bestow the *perusal* of it

nd if your noble Spirit (and the Church of God) shall thereby be the more inflamed with the love of Christ nd longings to injoy him (As it hath ath been my desire and endeavour, ccording to my Talent received, to et forth the Riches and Excellencies hat are in Christ, to draw the heart of is Spouse to be sick of love to him) I hall desire to give God the glory: And his shall be a sufficient refuge against he captiousnesse and carping of the urious, the slanders and reproaches f the malicious, and the sharpest cenures of the Critical.

From my Study at Mich. *Cornhill,*
March 25. 1648.

SIR,

Your Worships in all humble
and respective observance

JOHN WALL.

TO

The vertuous and most worthy Lady, the Lady *MARY GRIMSTON* Wife to the Right Worshipfull Sr HERBOTTLE GRIMSTON Daughter of the ever honoured, grave, judicious and religious Judge Sir GEORGE CROOK now deceased. *John Wall* wisheth increase of true honour and happiness.

I Make bold likewise, worthy Lady, to joyn you with your dear and much honoured Husband, craving your tuition of this Treatise of the Knowledge of Christ (being the first fruits of my weak endeavours) And that you would be pleased to accept of so small a Present, as a little

Monument of that great respect I deservedly bear you.

And although I know (Noble Lady) *your holy and daily communion with God, your humbleness of minde, and tender affections mourning under sin; your zealous longing after, and delight in the Word of God, when most sincerely taught, your heavenly communication and conversation, do render you elect, holy and beloved, amongst all the Saints that know you, and your works praise you in the gates: Yet, good Madam, give me leave, I humbly beseech you, to stir up and warn your pure minde, that you take heed of losing your first love, and the things that you have done, but that your works may be more at the last then at the first that you may shine as the Sunne which shineth more and more unto the perfect day, that you may grow in grace and in the knowledge of our Lord and Saviour*

Iesus

Iesus Christ, that he may be your All in all, that so you may at last receive your full reward.

The Lord grant this poor little Treatise of mine, may kindle a fire within you, to warm your heart with the love of Christ, and be as a means with the blessing of God upon it, to increase your joy and comfort in him, to sweeten your Dissolution when God shall please to finish the period of your daies, and to fill your heart daily with more and more longings to be with Christ, which is best of all; So prayeth

MADAM,

Your Ladyships most

humbly devoted

JOHN WALL.

TO THE CHRISTIAN READER.

CHRISTIAN READER,

IT is the great unhappineſs of our Times, that the greateſt part of men, buſie themſelves moſt in that which leaſt concerns them, whileſt ſome (*Athenian*-like) ſpend their time in hearing and telling News: Others (Mole-like) are alwayes rooting and digging in the Earth, though Gold can no more fill their Hearts, then Grace their Purſes; Others eagerly purſue the Worlds Vanities, as Children do painted Butterflies, which after all their pains they may miſſe, and if they chance to catch, its but a Flie that beſmears their hands; Others bend all their Studies and Diſcourſes, about Controver-

Controverſies tending little to Edificatio
and in the mean time that *Unum neceſſ*
rium, that one thing neceſſary, *viz.* th
Knowledge of Chriſt Jeſus and him cr
cified, is almoſt worne out of the World
and of thoſe few that pretend to Chriſt
they rather come to him as to a Jeſus fo
ſhelter, and defence to keep them from
the fire, then as to a Chriſt for Grac
and Government in his Service: Theſe
Conſiderations amongſt others occaſioned
the Reverend and Learned Authour of this
Treatiſe firſt to preach, and now to print
the ſame; concerning which we could
(without the guilt of flattery) eaſily expa-
tiate our ſelves in commending; Firſt, the
neceſſity of the Subject; Secondly, the
Excellencie of the Compoſure; Thirdly,
the fulneſſe and variety of the Matter; And
laſtly, the ſweet and divine Notions that
are contained in it: But being conſcious,
that what we can ſay, is but to ſet a Starre
by the Moon, or a Candle by a Torch, and
therefore not likely to adde any luſtre to it:
We ſhall onely deſire thee to reade it tho-
row (the firſt part being but as a Porch to

let

et thee in, to fairer rooms) and then we doubt not (through Gods blessing) but that which hath been so profitable and comfortable to many in hearing, will prove very advantageous and usefull to thee also in reading: which that it may so prove, is the hearty Desire and earnest Prayer of them who remain,

Thine in the Lord

SAM. CLARK.

THO. CAWTON.

JOHN WALL

Anagram,

Oh win all.

AN

ACROSTICK EPIGRAM

To his dear Friend

M*Of all that's good, Chr*I*st is the living ſpring:*
Paradiſe O*f every pleaſant thing.*
*It's Chriſt that c*H*eers thy ſoul: he wil it bring*
*On high, with Heav'*N*ly coiriſters to ſing*
*Hale-lu-jah's, moſt s*W*eet, with voice divine,*
Perpetually to the A*lmighty Trine.*
Then Oh win a*l* L*l this to eternity;*
By gaining Chriſt thy L*ord, and King to be.*

F.P.

AN ACROSTICK

To the Reader of this Precious Book, entituled,

None but CHRIST.

Thy fall is great iN *Adam, and thereby*
Thou art a ſtranger tO *Gods Majeſty.*
A ſinfull graceleſſe wretch aNd *dead in ſin,*
*Ignorant, and uncl*E*an, without, within;*
Enthral'd to luſt, and Bond*ſlave to the devil:*
*Empty of good, abo*Unding *in all evil.*
Now who ſhall raiſe Thee *up, and who ſhall give*
Light to thine eyes? and who Can *make thee live*
The Life of Grace? and WHo *ſhall ſet thee free*
*From ſinne and death, f*Rom *Satans tyranny?*
Oh NONE BUT CHRIST *upon the croſs who choſe*
*To ſave thy life, hi*S *own dear life to loſe.*
This, and much more, This *precious book thee* (*ſhews.*

F. P.

AN ACROSTICK To the Reader of this Precious Book, enthused, Sone but CHRIST.

[illegible]

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Reader,

Reader, Pardon especially two grosse mistakes; pag. 196. l. 5. for *Bear*, read *Bezar*. p. 205. l. 13. for *Wayes*, r. *Wages*. Other Errours thou meetest withall mend as followeth;

Pag. 51. dele *Secondly*. p. 52. dele *First*. p. 125. for *That* r. *Their*. p. 187. l. 4. adde *Deceitfull and*. p. 216. l. 21. for *any* r. *my*. p. 219. l. 19. for *the* r. *their*. p. 390. for *Optimum presumendum*, &c. in Mar. place it at p. 386. p. 432. l. 21. put in *Say*.

1 Cor. 2. 2.

I desired to know nothing among you save Jesus Christ and him crucified.

Chapter 1.

The opening of the words, and the Doctrine gathered and explained.

I Desired to know nothing among you, &c.] Saint *Paul* having preached plainly among the learned Corinthians, and not with the enticing words of mans wisedome, or excellency of speech, as *ver.* 1. [a] They began to sleight him as unlearned, and his preaching as good honest dry matter; but in this verse he gives the reason why he did not sore aloft with high speculations, but was so familiar in his preaching,

[a] ἐν σοφίᾳ λόγου, in wisdom of words, 1 Cor. 1. 17. *Pompatica eloquentia*, Hier. *Ostentatione grandiloquentiæ*, Pareus. *Facundiæ dicendi*. Theod.

preaching, ſtooping to the capacity of the meaneſt; You (ſaith he) preach your ſelves, but I preach Jeſus Chriſt; you preach for oſtentation to get applauſe from men, but I preach for edification to bring ſouls to Chriſt; And hence it is that you preach with puffed-up eloquence, high-flown phraſes and ſwelling words of vanity, but I preach in the plain evidence of the ſpirit, becauſe *I deſired to know nothing* (that is, to preach nothing) *among you, ſave Jeſus Chriſt and him crucified.*

In the words there are three parts; Firſt, the object of *Pauls* deſire, which is, *Jeſus Chriſt and him crucified:* Secondly, the act which is converſant about this object, and that is *to know Jeſus Chriſt and him crucified:* Thirdly, *Pauls* determination and reſolution: *determined* or deſired *to know nothing among you but Jeſus Chriſt and him crucified.*

I ſhall firſt give you a brief explication of the words, and then lay down one generall doctrine or concluſion from them.

Expiva, eximium duxi Cal. and Per. Mart.

I deſired or determined to know nothing but Jeſus Chriſt:] That is, I eſteeme no other knowledge excellent, nor

ſelf worthy eſtimation for any other knowledge [b] ſave only for the knowledge of Chriſt.

[b] Non eo nomine, præſtantiæ me duxi. *Pet. Mar.*

To know nothing but Ieſus Chriſt] Not that *Paul* contemned all other knowledge and humane learning in Arts and Sciences wherein himſelf was ſo accompliſht, being the great Doctor of the Gentiles, and could ſpeak tongues more then they all; but ſo far as it ſtood in competition with the knowledge of Chriſt, or in oppoſition againſt, or in compariſon of the knowledge of Chriſt, and winning ſouls unto him.

Among you] Even you learned Corinthians, whom though otherwiſe I acknowledge to be wiſe and learned, yet you have not ſufficiently learned Chriſt.

And him crucified] That is, Jeſus Chriſt ſuffering upon the Croſſe, and dying for us; As if he ſhould ſay; I know preaching of Chriſt crucified is to the Jews a ſtumbling block, and to the Greeks fooliſhneſſe, but *to us that are ſaved, the power of God and wiſedom of God*, 1 Cor. 1. 18. Or, as if he ſhould have ſaid, All knowledge indeed is excellent, but of all knowledge, the knowledge of Chriſt is more excellent: and

of all knowledge of Christ, the knowledge of Christ crucified is most excellent, most sweet, most comfortable. *God forbid,* saith S. *Paul, that I should rejoyce in any thing, but in the Crosse of Christ, whereby the world is crucified to me, and I unto the world. Object.* But you will say, Why doth *Paul* rejoyce in the Crosse of Christ, rather then in his Crown? in Christ crucified, rather then glorified? were it not a better, a sweeter and more pleasing sight to see Christ exalted, advanced, and sitting in his seat and throne of Majesty and glory, at the right hand of God, far above Angels, principalities and powers, who stand before him with feet and faces covered with their wings, as not able to behold the brightnesse of his glory, whose very countenance glisters and shines brighter then the Sun, who sitteth with a crown of glory upon his head, and a Scepter in his hand, &c. Then to see him abased, mocked, scourged, spit upon, with a reed in his hand instead of a Scepter, with a Crown of thorns on his head in stead of a Crown of gold, and to see him hanged on a gallows between theeves and murtherers? Was it not better and more comfortable for *Iacob* to see *Ioseph*

in

in his advancement, the second in the kingdom, with *Pharaohs* ring upon his finger, and a gold chain about his neck, then to see him in the prison, and in his abasement?

I answer, Yet *Paul* desired to know Christ crucified rather then glorified, because it argues greater love in Christ to be crucified then to be glorified for us. Secondly, Because though he makes *application* as glorified, yet he made *satisfaction* as crucified. Now Christ could never have made application, nor brought us to heaven, if he had not first made satisfaction.

Thus you have seen the meaning of the words, from whence divers conclusions might be gathered; yet I will insist only upon one, which I conceive chiefly intended by the holy Ghost.

Doctr. *The great lesson which every one ought especially to study and learn, is to know Iesus Christ and him crucified.*

This indeed seems an old lesson, yet it alwaies brings forth new fruit[c]. Who can be weary of preaching or learning Christ? *Dulce nomen Christi*, sweet is the name of Christ, at least to every Christian

[c] Semper novum fit, quod semper reficit animum;

Nec unquam patietur veterascere quod semper nos facit fructificare. Tam recens nunc mihi Christus est, ac si hac horâ fudisset sanguinẽ. *Luth.*

an that hath his part in him. This is honey in the mouth, melody in the ear, and a Jubile in the heart.

Secondly, It seems a plain lesson which every body almost knows already, fit to be taught children, whom we ask, *What is Iesus Christ?* But it is such a lesson as *would beseem the greatest Angel in heaven still to learn:* and indeed which the very Angels still desire to study and look into, and are studying to this day.

1 Pet. 2. 12

It was the desire and study of *Paul* still to get more knowledge of Christ; for so saith the Apostle, *Phil.* 3. 10. *I count all as losse and dung for the excellency of the knowledge of Christ, and to be found in him:* and *vers.* 10. *that I may know him*, &c. why? was *Paul* ignorant of Christ? Did he not know Christ already? yes surely, far better then we; yet he would fain know him better, and see more into the love of Christ, which is so unspeakable, as if the holy Ghost wanted words to expresse it, *God so loved the world, that he gave his only begotten Son*, &c. So, How? *So that no heart can conceive, nor tongue can utter*; It is beyond expression.

Joh. 3. 16

So likewise in *Eph.* 3. 18, 19. It was

Pauls

Pauls praier for the Ephesians that they might *comprehend with all Saints, the height, the length, the breadth, and depth of the love of Christ*: all which dimensions set forth unto us the wonderfull greatnesse of his love; The *height*, for it reacheth as high as heaven; the *depth*, for it goes down as low as hell; the *breadth*, for it extends to all the world; the *length*, for it continueth to all eternity [d]. And to *know the love of Christ*, yet it *passeth knowledge* [e]. As if he should say, we may study this lesson all our lives, and yet never perfectly learn it; strive and endeavour to know it we may, but we shall never fully know it, nor fathom the bottom of it. And what was *Peters* last exhortation to the Saints, to whom he wrote, but that they should *grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ*. As if this were the chief lesson they were to learn, according to my text, *I desired to know nothing among you save Iesus Christ and him crucified*. Wherein two things are to be considered. 1. What knowledge of Christ it is that is to be studied of us? 2. Why the knowledge of Christ and him crucified, is specially to be studied of us?

d Bulling. in loc.

e ὑπερβάλλουσαν ἀγάπην, superemimenentem charitatē. *Hier. Aug. Theod. Erasm.* Exuperat omnem scientiam. *Theoph.*

For the first, we are to study to know Christ with a fourfold knowledge.

1. With the knowledge of speculation, which is called historicall knowledg. 2. With the knowledge of particular application. 3. With an affectionate knowledge. 4. With a virtuall and operative knowledge.

First, I say, we must study to know Christ with an historicall knowledge by way of speculation, and that consists of three heads. 1. We must study to know Christ in his *Incarnation.* 2. In his *crucifixion* or *sufferings.* 3. and lastly, in his *satisfaction* for us by his suffering upon the crosse.

Chap. II.

Teacheth us to study to know Christ in his Incarnation.

First, we must study to know Christ in his *Incarnation*, which may be thus described. *That Iesus Christ the second person in the Trinity, the Son of God, is God and Man united together, that God and man might be ioyned together, who by sin were separated one from another.*

Wherein

Wherein six things are to be learned of us.

1. That Jesus Christ *is the second person in the Trinity*, 2. *That he is the Sonne of God.* 3. *That he is God.* 4. *That he is true man.* 5. *That he is God and man united together.* 6. *The end of his Incarnation was, that God and man might be united together, which by sin were separated one from another.*

First, I say, that Jesus Christ is the second Person in the Trinity, who is the wisedom of the Father, to teach us that the divine nature is not *essentially* but *personally*, not *simply* but *relatively* (in relation to the second Person) incarnated[f]: For if the divine nature were essentially incarnated, then the Father and holy Ghost must be incarnated as well as the Son; which was the errour of the *Sabellians*, A^no^ Christi. 257. who denied the three distinct persons, and said they were but three names; and so by consequence were compelled to say, the Father and holy Ghost were incarnate, and died for our sins as well as the Son. Now the reason why the second person was incarnated, was because the order of the Trinity did require it; for if the Father had been incarnated, he should have been

[f] Non essentia Dei absolutè considerata, sed persona Filii erat incarnata, *Buch. loc. com.* Non essentia, sed persona deitatis est incarnata. *Wolleb.*

been inferiour to the Sonne: if the holy Ghost had been incarnated, then there had been two sons in the Trinity: but the second person being the Son was fittest to make us the sons of God.

Secondly, We are to know that Jesus Christ *is the Son of God* g: Not that he is the Son of God by creation, as the Angels and Adam were: nor that he is the Son of God by Adoption, as the Saints are: but that he is his natural Son by eternall generation *as he was God* (being of the same substance and nature that his Father is (as children are of the same substance with their Parents) he is called indeed the *Father of Eternity*, Isa. 9.6. but that was in regard of his essence, not in regard of his subsistence.

g Psal. 2 7 Joh. 1. 14.

Respectu essentiæ, non subsistentiæ.

The manner is unspeakable and incomprehensible: *for who can declare his generation?* In natural generation, 1. the Father is before the Son. 2. The Son is inferiour to the Father. 3. The naturall Son receiveth his substance from the Father: but in this generation, the Father is not before the Son, for Christ was eternally his Son, or else there should be a time when God was without a Sonne, and himself not a Father; 2. Nor is he inferiour to the Father, for he is no more

more beholding to God to be his Father, then the Father to him to be his Son; 3. Nor did he receive his *Substance*, but his *Sonship* from the Father, who is unbegotten in respect of his essence, as having his essence of himself; begotten only in respect of his personality, for he hath his personal subsistence from the Father: begotten as Son, not as God; Learned *Buchan* saith, *There is one* esse, or *being of the Father, another being of the Son, another being of the holy Ghost.* But surely his meaning is, as they are persons or subsistences, but not as absolutely God, for so their essence is the same. But this mystery is deep and such as is fitter for the study of Angels then men; Divines have set it forth by divers similitudes, whereby I have thought they have rather darkned then illustrated it, and therefore I spare to mention them.

Essentia non generat, nec generatur. *Schodm. Perk.* on the Creed.

Aliud est esse Patris, aliud esse Filij, aliud esse Spiritus sancti. *Buch loc. com.*

And thus we see how our Lord Christ is *the Son of God as he is God.* He is also *the Son of God as he is man:* but not by *creation*, nor by *adoption*, nor by *eternall generation*, but by *hypostaticall union:* namely, by prerogative of his personall union: contrary to the *Feliciani*, that called Christ in his humane nature the adopted Son of God. And

And what greater love could the Father shew unto us then to give us his Son? nay more, to give *his dear son*, his
Joh. 3. 16. *beloved son*, his *only begotten son* for us? Herein appeared *Abrahams* love, that he offered his only son *Isaac* whom he loved, *Gen.* 22. Then much greater was the love of God, to give his only sonne whom he so dearly loved, to us so unworthy sinners, enemies, and in the best look, but his creatures; *Abraham* was bound to offer his son when God called for him, but God was no way bound to us but only as his free love and mercy pitied us.

There was one had four sons, and in a famine being sore oppressed with hunger, the Parents resolved to sell one for relief; But then they considered with themselves which of the 4. they should sell, they said, The eldest was the first of their strength, therefore loth they were to sell him. The second was the very picture of the father, and therefore loth they were to part with him. The third was like the mother, and therefore they were not willing to part with him. The fourth and the youngest was the childe of their old age, their *Benjamin*, the dearly beloved of them

them both, and therefore they were resolved not to part with any of them, and so would rather suffer themselves to perish, then to part with any of their children.

Another had two sons, both were condemned to die, yet upon mediation the father was offered to have one spared; But he could not finde in his heart which to chuse to live, and so to leave the other to the stroak of death (they both were so dear to him) and so they both died; So dear are children to their Parents; *Can a mother* (saith God) *forget her childe?* yet God seems to forget his only Son that lay in the bosome of the Father, and was his delight from all eternity, that he might remember us, deliver us from death, and make us the adopted sons of God: For thus the son of God became the son of man, that the sons of men might be made the sonnes of God, which were by nature the children of wrath and of the devil. *I go to my father, and to your father, to my God, and to your God,* saith our Saviour, *Ioh.* 20.17. and *Ioh.* 1.12. Now this is a great priviledge to all beleevers, for Jesus Christ the Son is heir of all things, and all beleevers are joynt-heirs of all things with him, being Pro. 3.30.

by

by him made also the sons of God.

Thirdly, We are to know that *Jesus Christ is very God. The mighty God*[i], who thought it no robbery to be equall with God[k], contrary to the heresie of the Samosetanians, Servetus, Ebionites, Cerinthians, Nestorians, Turks, Jews, Arrians, and all other hereticks that deny the Deity of Christ; But to him is attributed eternity[l], omniscience, omnipresence, creation, and providence; which are only attributed to God. Beside the works and miracles which our Lord Christ wrought, when he was upon the earth, declared him to be the mighty God[m]. *The works that I do, bear witnesse of me.* Neither is this denied of many in our times that acknowledge Christ the Saviour of the world, except of a few new-sprung, up-start Arrian hereticks, and some other.

i Isa. 9. 6.
k Phil. 2. 6.
l Rev. 1. 8
Mat 8. 10
Col. 1. 15, 16.
m Joh. 5. 36. & 10. 25, 37, 38.

Now Christ must needs be God: not only to support the humane nature to bear the wrath of God from sinking under it, which else had ground him to powder, (As the altar of wood was covered with brasse, that the fire might not consume it, *Exod.* 27. 2. But also to give worth to his sufferings, and to make them of infinite value, because they were

were the sufferings of God [n], For we having offended an infinite God, deserved infinite wrath, and therefore of necessity there must be an infinite satisfaction; Now it is more for God to suffer any thing, then for all men and creatures to suffer all things; As the bloud of a sheep is more precious then the bloud of a thousand adders, toads and serpents; the bloud of a man is more worth then the bloud of a thousand sheep: the bloud of a King is more worth then the bloud of a thousand common men, and the bloud of God is more precious then the bloud of all the men in the world.

[n] Act. 20. 28. Heb. 9. 14.

And hence it is, that all mens sins cannot exceed the price that was paid for them, because our sins are but the sins of men, but Christs sufferings are the sufferings of God [o]: now God loves the bloud of his Son more then he hates all our sins; And if Adam, one man, was able by his sinne to condemn a world, surely God by his sufferings is able to save a world. Also Christ must needs be God, to make his satisfaction efficacious to us by application of his merits to us by faith, and to put us into possession of purchased life and glory.

[o] Hos. 11. 9. I am God and not man. Rom. 5. 15, 16, 17.

4. We are to know that Jesus Christ is

is also *a true man* of the substance and bloud of the Virgin; not having a phantasticall body, as the Manichees say, nor that he passed through the womb of the Virgin as water through a Conduit-pipe, as the Valentinians say, nor that he passed through her Paps, as the Turks Alcoran dreams, but he was made of the seed and substance, flesh and bloud of the woman, *made of a Woman.* Indeed he took not the person of any one man, but the humane nature of all men, soul and body; contrary to the heresie of the Apolinarians, that say, his Deity supplyed in stead of the soul; whenas Christ said My soul is heavy to death.

Gen. 3. 15. Gal. 4. 4. Non hominem sed humanitatem, non personam sed naturam.

And now he is a true man in heaven, the same that he was on earth, though glorified (contrary to the heresie of the Seleusians, that affirmed that Christ in his ascension uncloathed himself of the flesh of man, and left it in the globe of the Sun) So that what God once spake Ironically, is now verified; *Behold, the man is become like one of us.* Or as those heathen Barbarians said of *Paul* and *Barnabas, God is come down to us in the likenesse of man.*

Gen. 3. 22. Act. 14. 11

O infinite wonder! That God should please to chuse one man among all mankinde

kinde (or more properly human nature) and exalt him to be one of the Trinity, to sit in the seat of God, to be called God, adored and worshipped as God to all eternity: For to Christ is due divine adoration, not only in his divine nature but in regard of his person: [Not that the humane nature is capable of it self of divine worship, but becauſe divine worship is terminated upon the person of Christ, and so it is due to the humane nature.] If an Angel had been thus exalted, it had not been so great cauſe of admiration; but for God to take a lump of fleſh and bloud, a piece of earth, the same we tread upon, and join it to himself to all eternity; *Lord, what is man that thou art so mindefull of him, or the son of man that thou so regardest him?*

Not *caro* but *Deus in carne.* 1 Tim. 3. 16.

That μέγα θεὸς should be μικὸν βρέφος, that the great God should be a sucking childe; *Regens sydera*, should be *sugens ubera*, He that rules the stars should suck the breasts, who cannot but wonder? For man to be like unto God is wonderfull, but for God to be in the likeneſse of man is a greater wonder: We in our loweſt humiliation can but lie in the duſt, and cloath our selves with sackcloth, and put ashes on our heads;

But for God to cloath himself with dust and ashes (like *Nebuchadnezzars* Image, an head of gold, and feet of clay) this is a lower abasement, then if a King should be clothed with beggers ragges, become a frog, a worm, or the baseſt creature: Was not our flesh a goodly robe to cloath the Deity with? when the Angels themselves scorn our nature, and think it a debasing of them, so that if they take up a mans body for their use, yet they quickly lay it down again. This is cause of wonder indeed, but no cause of stumbling or offence; for (as *Tertullian* affirms) Though God be too great to cloath himself with any nature, yet what ever he shall cloath himself withall, he makes it worthy, *Quicquid Deo indignum petitur, id erat tui gratia, Tertul.* that is, Whatsoever Christ hath suffered, that seemed unworthy of his greatnesse and the excellency of his person, it was all for our sakes; and the lower his abasements were, the greater was his love unto us.

Nulla substantia dignè est ut Deus induat, quodcunque tamen induerit, ipse dignum facit. *Tert.*

Now the reason why Christ took mans nature upon him, was, Not only to redeem man, that as man had sinned, man should suffer; (for God could not suffer, and without shedding of bloud there

Gal. 3. 12, 13.

there is no remission) And likewise to fulfill the Law for us by yielding obedience to it, which the God-head could not be brought in subjection under: But also to make the Divine nature more amiable to us, that we might not be afraid to look upon God. As the Shepherds of old had wont to cloath themselves with sheeps skins to be more lovely in the sheeps eies. Even the Sun it self may be looked upon through a cloud; and so may the Deity through the Lanthorn of the humanity; *For we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image, from glory to glory,* saith the Apostle. God hath, as it were, cloathed himself with our flesh, to teach us he will not hide himself from his own flesh; The Lord Christ seems to speak to us, as once *Elihu* did to *Job, Behold I am according to thy wish in Gods stead, I am also formed out of the clay, Behold my terror shall not make thee afraid, neither shall my hand be heavy upon thee.* So Christ is as it were in Gods stead, formed out of the clay, and he makes the apprehension of the Deity not to be fearfull to us.

Homini Deus mortem minatus est, ab homine ergo pœna luenda est. *Wolleb.*

2 Cor. 3. 18.

Job. 33. 6.

Fifthly, We are to know, *Jesus*

Christ is God and man united together.

In *John* 1.14. Christ is said to be *made flesh*; He saith not that he *appeared flesh*, as he did sometimes to the Patriarchs, conferring with them in a visible shape, as to *Abraham*, *Isaac* and *Jacob*, &c. But made flesh, that is, *united to flesh*, for God cannot be made flesh, or be turned into flesh. But it is more plainly expressed in 1 *Tim.* 3.16. in these words, *Great is the mystery of godliness, God manifested in the flesh.* It is called a *Mystery*, because it was dark and hidden, not known of *Adam* in innocency till revealed to him; in whose heart the Law was written, but not the Gospel. It is called *A mystery of godliness*, breathing nothing but godliness (though men make it a mystery of iniquity.) It is said further, that *God was manifested in the flesh*, that is, he was appearing in flesh; Such a mystery as the Angels in heaven cannot understand the manner. Only this we know, it was no transmutation of the Deity into the humanity, nor of the humanity into the Deity; Neither was it by cohabitation only, as the *Nestorians* say; Neither was it by mixture, as water and wine mixt together, which is neither wine nor water, but a compound

Col. 1.26.

1 Tit. 2. 11.

ἐφανερώθη.

Vide Bish. Usher, a learned tractate of the *Incarnation of Christ.*

pound of both; neither was it by infusion of the God head into the man-hood; *But by taking the man-hood or humane nature into the person of the Son of God, and so to have his subsistence in the God-head;* And hence the two distinct natures remain incommunicable each to other, and yet make not two distinct persons, but only one person; as the body and soul two distinct natures, make but one man (contrary to the heresie of *Eutiches*, who said the humane nature was swallowed up in the divine, so as there remained only the divine nature) And the reason of this union was, because he was to be a Mediator between God and man, and to reconcile God to man; therefore meet he should have interest in both natures. And this is a great comfort to us, to see our nature so highly exalted, even above the nature of Angels, that the humane nature and the Divine nature of Christ make but one person in the Trinity.

Per modū Accedentis *saith* Durand. *In l. 3. sent. dist. 6. q. 4.*

Sixtly and lastly, We must know and consider, that *The end of Christs incarnation was, that God and man might be united together, which by sin were separated each from other:* For by reason of sin, God was become an enemy to man, and man to God, but Christ hath mediated with

God for us (as *Ioab* did for *Absalom*, and *Paul* for *Onesimus*) and made up our peace. *You which were sometimes alienated, and enemies in your mindes by wicked works, yet now he hath reconciled,* saith the Apostle, *Col.* 1. 21. *and slain hatred thereby:* and hence he is called, *The Prince of Peace,* Esa. 9. 6. being the great peace-maker between God and man.

Eph. 2. 16.
Esa. 9. 6.

Chap. III.

A brief view of the sufferings of Christ before he suffered on the Crosse.

Secondly, we must study to know Christ in his crucifixion or in his sufferings. [*And him crucified.*] All his life was a crucifixion, from the cradle to the grave, from his birth to his buriall; concerning which, though little can be said by way of explication, more then is already largely related in the History of the Gospel, yet give me leave for methods sake to give you a brief view of them.

1. *He was crucified,* First, *In his conception;* in that he was conceived of the seed of the Virgin, and lodged in her narrow

narrow womb, whom the heavens could not contain, and did not abhorre the Virgins womb. But this was to sweeten our conception who are conceived in sin and born in iniquity.

Secondly, *He was crucified in his birth*; in that he was born of a woman, the Creator of the creature, he that made her was born of her; yea of a poor maid, offering two Turtle Doves for her purifying, as being not able to bring a Lamb according to the Law. Was there never a great Lady in *Jerusalem* for this great Prince of heaven and earth to be born of, but that he must be born of a poor despised Virgin, of no account or reputation? Yes certainly, but the Lord Jesus, we see, rather *regarded the low estate of his handmaiden, pulling down the mighty from their seats, and exalting them of low degree.* Psal 51.5. Lev. 12.8. Luk. 1. 48, 52.

And this teacheth us that Christ regards not the rich, no more then the poor; that he came for the poor; poor *Lazarus* lay in rich *Abrahams* bosome, when rich *Dives* was in hell torments. Poor Shepherds had Christ revealed to them by Angels, when he was hid from the great ones and Rulers at *Jerusalem*. 1 Cor. 1. 26. Matth. 18. 10.

Who can then despise the poorest Saint? who perhaps may have more of Christ in him, and a higher seat in glory then our selves? A pearl is rich if found on a dung-hill, though it may glister more when set in a Ring of Gold; so is a poor Beleever glorious in the eies of Christ, though like *Iob* sitting upon a dunghill, though to the world he may seem to glister more when adorn'd with riches and honour, and outward pomp and glory, *Iam.* 2. *Hath not God chosen the poor of this World* to be rich in faith, and heirs of that Kingdom, *Iam.* 2. 5.

Nay further, *He was born in a stable. This shall be a sign unto you*, saith the Angel in *Luk.* 2. 12. *you shall finde the babe wrapped in swathling clothes, and laid in a manger.* And well they had this sign, for else it's likely they would have looked into the fairest houses, statelyest chambers, and not in a stable for him. *You shall finde the Babe*] βρεφος a sucking childe. A strange crucifixion; the great God to become a Babe, and the eternall Word not to be able to speak a word; The Lion of the tribe of *Iudah*, who when he roars, makes all the beasts tremble, to cry like a childe that sucks. *Nestorius* despised to call an Infant God.

But

But hereby the greater power of God was seen, that could by a childe overcome sin, death, and the devil, and bring us to glory.

Nay more; you shall finde the Babe *swadled in clouts*; such as we cover wounds and beggars sores withall; they were not fine linen nor silk clouts, but mean and poor, liker to beggars raggs; Now was not this a crucifixion; That he that shall come in the clouds, should appear in clouts? which yet he did wear, not so much to *cover* his nakednes, as to *discover* ours, and because he appeared in the *similitude* of sinfull flesh. ἐσπαργανωμένον.

Nay yet more, *if a Babe in clouts*, yet in some fair Chamber and Cradle: No, *in* a *Stable* where horses and beasts were fed, at least, at that time when so great a concourse of people met; *And in the Manger* instead of a Cradle.

Now be astonished and wonder, that the great God who inhabiteth eternity, whom the heavens cannot contain, and *Solomons* Temple was too mean for him, that he should be lodged among the beasts, as *Nebuchadnezzar was turned out among the beasts*. *Marcus Antonius* brought *Cæsars* robe before the people all bloudy to move compassion; but I

have shewed you our Lord Christ, not in his Robes of glory, but in his raggs and clouts; to teach us Christs humility, and to teach us humility by his example. *Learn of me*, saith Christ, *that I am meek and lowly in heart*, Mat. 11.29.

Yet all this was for our exaltation; Christ was clothed with clouts and rags, that we might be clothed with robes of glory; Christ was laid in a manger, that we might have mansion-places in heaven, and lie in *Abrahams* bosome.

Thirdly, *He was crucified in his Circumcision*; as a type of our defilement, and his purity, and to work that on our spirits which was done to his flesh, cutting off our superfluous lusts, that we might be all Circumcised in heart, as Christ was in his flesh. Col. 2. 11, 12

Fourthly, *He was crucified in his temptations*; when he was so basely solicited by the devil to fall down and worship him; a far greater reproach, then if the greatest Queen should be sollicited to uncleannes by the basest scullion, and carried up and down in his arms at his pleasure. But this was that he might experimentally know how *to succour us when we are tempted*, Heb. 2. 18.

Fiftly, *He was crucified in his whole life, thirty*

thirty years together; living in no account
& reputation, *Phil.* 2. *He made himſelf*
no reputation; *He was deſpiſed and* Eſa. 53. 3.
eſteemed him not. At the moſt he
was counted but the Carpenters ſon, or
the Carpenter, perhaps working on his
fathers trade: And the deity was vaild Mark. 6. 3.
in his fleſh, wherein it lay hid without
any great manifeſtation.

To teach us, that the ſame minde
ſhould be in us that was in Chriſt, *Phil.*
2. To be content to live without reſpect
in the world, and to be of no reputation
for his ſake. If Chriſt our maſter was
deſpiſed, rejected of men, and of no e-
ſteem in the world for our ſakes, let it
not be grievous to us, to be deſpiſed, re-
jected, and little eſteemed of in the
world for his ſake, that ſo one day with
him we may be highly exalted.

Sixtly, *He was crucified in his agony in* Luk. 22.
the Garden, where he did ſweat drops, 44.
not of water, but of bloud, thick bloud Σφόμβοι.
that ran through his garments trickling Non
down to the ground; Not as *Ioſephs* grumi, ſed
garment that was dipt in bloud, but his unda ſan-
body and garments were died in bloud, guinis.
Eſa. 63. 1. And all this in expectation of *Bern.*
what he ſhould ſuffer, when no hand Not clots
touched him but his own thoughts of but a floud
of bloud.
what

Pliny reports of a ſerpent, that when it ſtings it fetcheth all the bloud out of the body; but it was never heard of any before that did ſweat bloud.

what he was to ſuffer, (like dry Roſ
that under a fire diſtill ſweet wate
2. No burthen on him, or bodily labo
to provoke ſweat, but the burthen
his ſpirit and of our ſins. 3. In co
weather, for they had a fire to wa
them. 4. All his whippings, thor
nails, never fetcht a bloudy ſweat fr
him, as his own thoughts did. 5.
the thoughts of his ſufferings were
terrible, what were his ſufferings the
ſelves? 6. His mournfull ſpeeches a
wraſtling prayers, ſhewed in what
bitterneſſe of grief his ſoul was when h
cried out, *My ſoul is heavy to the death*
and praied three times, *O my Father, if*
be poſſible, let this cup paſſe from me.

As in *Spira*

O the burthen of a wounded conſc
ence groaning under ſin (as Chriſt fo
ſin) it is intollerable! *It is a fearfu*
thing to fall into the hands of the livin
God. And ſure our ſins ſhould dra
ſome drops of tears from our eies, th
fetcht ſo many drops of bloud from ou
Saviours whole body.

Seventhly, *He was crucified in his ap*
prehenſion; when he was betrayed b
Judas, who ſold our Saviour for thirt
pieces of ſilver (who yet bought us wit
his deareſt bloud) who kiſſed him wit
hi

s lips, and ſought to kill him in his art; And they bound him with cords; o teach us, that by nature we are bound ith the cords of ſin, and deſerve to be ound hand and foot, and caſt into hell ire, *Acts* 8.23. *Thou art in the bonds of iniquity.* 2. To looſe us from the bonds of wickedneſſe. 3. To teach us, *That bonds and impriſonments await us in this life*; but Chriſt hath ſweetned them with his bonds, whoſe bonds were bonds of love, as it was love to *Dalilah* made *Sampſon* bound.

Typified by the beaſts that were bound with cords to the Altar. Col. 1. 13. Acts 21. 13.

Eightly, *He was crucified in his arraignment at the bar, before* Pilate *an earthly Iudge*, that we might not be arraigned as malefactors before God at the day of Judgement; for *He that beleeveth ſhall not come into judgement.* Indeed he ſhall have judgement; of examination, and of approbation, and of remuneration, but not of condemnation.

Ioh. 5. 14.

Ninthly, Again, *He was crucified in that he was ſpit upon*, the moſt contemptible act almoſt that can be; eſpecially becauſe being bound, he could not readily wipe it off, but ſtood with their filthy ſpawlings upon his face, *Eſa.* 50.6. *I hid not my face from ſhame and ſpitting.*

Tenthly, *He was crucified in his mockings,*

ings, blindfolding him, asking him wh
smote him, making sport with him as th
Philistines did with *Sampson*, when h
eies were put out.

The Roman Emperours had five pr
viledges. First, A Crown of gold wa
set upon their heads. Secondly, A Sce
pter was put into their hands. Thirdly
They were clothed with Purple raimen
Fourthly, They were spoken to on th
knee. Fiftly, They were saluted as King
All these they did in scorn to Christ
Matth. 27. First, They crowned him with thorns,
29. sharp as a needle or sword, able to pierce
ἀκανθῶν. the hardest heel, and then smote him on
the head, thereby driving in the thorns,
and making his head all bloudy. Se-
condly, They put a reed into his hand
instead of a Scepter. Thirdly, They
cloathed him with a Purple garment.
Fourthly, They bowed their knees to
him in scorn. Fiftly, They saluted him
with *Hail King of the Iews.* A great
crucifixion to a noble spirit to be thus
mocked.

But all this was for our exaltation; for
First, He was crowned with thorns, that
we might be crowned with a Crown of
glory; *Do men gather grapes of thorns?*
yet the bloud of Christs thorns, was the
bloud

bloud of our grapes. Secondly, He had a reed in his hand, to teach us, that to him it belongs to ſway the Scepter, *Iſa.* 6.9. And perhaps to teſtifie that he will not break the bruiſed reed. Thirdly, He was cloathed with a purple robe, that he might cloath us with the purple robe of glory, and purge us from our purple ſins. *If your ſinnes were as ſcarlet, I will make them white as ſnow.* Fourthly, They bowed the knee, to teach us, that every knee ſhould bow and yeeld ſubjection to him. Fifthly, They ſaluted him as King, to teach us that he is the only King of his Church.

Iſa. 1. 16.

Phil. 2. 10.

In the eleventh place, *He was crucified in his ſcourgings*) being a ſhamefull puniſhment, fit for dogs, ſlaves and vaſſals; A ſtrange ſight to ſee a King ſcourged, eſpecially by his vaſſals. (A puniſhment they threatned *Nero*, to ſcourge him to death, adjudging him rather a beaſt then a man:) What is it then to ſee the God of Heaven ſtript naked, and ſcourged before the multitude? And as it was ſhamefull, ſo it was very painfull, becauſe he was in his enemies hands, which it's likely would ſhew him no mercy, that ſought his life; *Hierom* ſaith, ſix were appointed; two to beat him

Mat. 27. 28.

Iſa. 50. 6.

him with rods till they were weary, and two with cords till they were weary, and two with wires till they were weary. Indeed ſometimes they did not only *virgis cædere*, beat them with rods, but alſo they whipt them with plummets of lead, or ſharp bones at the end of the cords, which tare off the fleſh to the bone, called *chaſtiſing with Scorpions*: If the Jews ſcourged him, it is likely he received forty ſtripes ſave one; but it is probable, that as he was ſentenced by the Roman Judge, ſo he was ſcourged after the Roman manner, by Roman ſouldiers more cruelly (for uſually they have not the lighteſt hands nor ſofteſt hearts,) certainly till the bloud iſſued out abundantly. *The ploughers ploughed on my back, they made long furrows*, ſaith the Pſalmiſt. Yea, till the very bones appeared, *Pſa.* 22. 17. *I may tell all my bones.* And ſo great was this puniſhment, that *Pilate* himſelf thought it would have moved compaſſion from his enemies hearts, and therefore he brought him before them, ſaying, *Behold the man!*

Pſa. 129. 3.

Per vulnera patent Chriſti viſcera. *Bern.*

Oh the love of Chriſt; Chriſt might ſay as *Zipporah* ſaid to *Moſes*, *Sponſa ſanguinum es mihi*, A bloudy Spouſe thou art to me. But this was, that by his ſtripes we

we might be healed, and freed both from the rods and lashes of a wounded conscience, and from the Scorpions of eternall torments; And to tell us; afflictions and scourges in this life are like to be our portion. Christ bids us *every day* to take up the Crosse, and tels us; that all whom God loves he chastens, though he loves not to chasten. God had one Son *sine flagitio*, but hath no son *sine flagello* (*Heb.* 12.) he had one Son without sin, but no son without punishment; he had one Son without corruption, but no son without correction.

Corpus loris verberatum ad corpus nostrum glorificandum. *Bern.* Luk. 9. 23. Rev. 3. 19. Castigat quos amat, etiamsi nō amat castigare. Sine corruptione non sine correptione. Joh. 19. 6. Luk. 13. 14.

12. Lastly, *Christ was crucified in his condemnation*, in that they condemned him to death, first acknowledging him innocent, (saying, *I am innocent of the bloud of this just man*) and then condemning the innocent, because he stood in our stead that were nocent: and to teach us that we are all by nature condemned men before the Lord, till we get our pardon by Christ: And that by him we shall escape the sentence of eternall condemnation, *for there is no condemnation to them that are in Christ*, Rom. 8. 1.

Chap. IV.

The ſufferings of Chriſt at and upon the Croſſe.

HAving finiſhed the ſufferings of Chriſt in his life, we now come to his ſuffering in his death on the Croſſe in theſe words, *And him crucified*] that is, *having ſuffered a crucified death for us*, laid down his life for us. Now *greater love* (ſaith Chriſt) *hath no man, then this, that a man lay down his life for his friends*, Joh. 15.13. If as the Jews dream, he had come as a great Monarch, had trod on nothing but Crowns and Scepters, and the necks of Kings; and had had the Potentates of the earth to attend his train, it had been great love to us: Yea it had been ſome love if he had only pitied us in our miſery, and wept for us, as *David* did for *Abſolom*: Or if he had pleaded for us, and ſpake a good word for us, as *Jonathan* did for *David*: Or if he had ſent an Angel for us, to have procured our ſalvation: Or if himſelf had ſuffered diſgraces, reproaches, opprobries, or the like for us.

Cant. 2.5. *But greater love he could not ſhow, then to*

die

die for us: Skin for skin, and all that a man hath will he give to save his life, said the devil concerning *Job:* yet the very life of Christ was not too dear for us: The spouse indeed was sick of love, but Christ exceeded her, for he died for love. This is our Pelican that hath nourished and fed us with his bloud. Many mothers can endure crying of their children, and bearing them with pain, that would hardly die for them; but the love of Christ passed the love of women, for he died for us. Job 26.

Yea *greater love* had Christ towards us then barely to die for us, in three respects. First, A man may die for another, if perhaps it be an honourable death, to get renoun after his death, as some of the heathens have done. Secondly then perhaps a man may adventure to die, if it be an easie death. Thirdly and more especially, if it be for a dearly beloved friend to whom he hath been much ingaged: *Scarcely for a righteous man will one die,* saith *Paul,* that is, that hath lived justly, holily and innocently, *Yet for a good man* (that is, that hath been very beneficiall to him) *peradventure one would even dare to die;* and yet it is but a peradventure neither. *Codrus* for the Athenians, *Curtius* to preserve *Rome.* Rom. 5. 8.

But firſt, Chriſt died not an honourable death, the people applauding him, as they did ſometimes the Martyrs, but the *ſhamefull* death of the Croſſe, *Heb.* 12.2. *He endured the Croſſe, and deſpiſed the ſhame.* Now diſhonour and ſhame to a noble ſpirit is as bitter as death it ſelf; And ſurely if to live with infamy be worſe then death, what is it then to die with infamy? Now it was *ſhamefull* in five reſpects.

1. In that they made him carry his own Croſſe, or Gallows whereupon he was hanged, as when malefactors go with halters about their necks to execution.

1 Joh. 19. 23. 2. It was *ſhamefull*, in that he was *ſtript naked* to the ſcorn of Angels and men: He that covers the heavens with ſtars, the earth with flowers, the beaſts with skins, and men with raiment, even he, was ſtript naked (ſo farre as modeſty would permit ſay ſome) and clothed only with his own innocency. To teach us, Rev. 3. 17, 18 that we are ſtript ſtark naked of all our righteouſneſſe, and deſerve to be ſtript naked of all our comforts, earthly and ſpirituall; And alſo that he might cloath us with the robes of his righteouſneſſe.

3. It was *ſhamefull* in that he was *hanged*; a death meet only for theeves, murtherers

therers and execrable ſinners; we count it a death too baſe for noble bloud to be *hang'd*, although they turn traytors, and therefore they have liberty to exchange the Gallows for the Block. To ſee a King hang'd, What a ſhamefull ſuffering were it? but for God to be hang'd on a Gallows much more. The Turks mock us at this day with our crucified God: and ſome of the heathens ſaid, they would not believe in a *hang'd God*; But the greater his ſufferings were, the greater was his love, and the greater was our miſery, who deſerved to hang in hell for ever.

4. It was *ſhamefull*, in that he was *hanged with two theeves*, and in the midſt, as the Prince of theeves and murtherers, and as the greateſt malefactor, *He was numbred among the tranſgreſſours*, ſaith the Prophet *Iſaiah*. His good name was as dear to him, as ours to us; Now which of us, eſpecially being innocent, could be content to be eſteemed as murtherers, adulterers, theeves, or the like? Yet perhaps this might figure out the laſt judgement, when repentant ſinners ſhall be ſet on the right hand, and the reprobates on the left (as one obſerveth), the one ſort to be ſaved, the other to be condemned. Sir *John Heyward* Knight.

Iſa. 53. 12.

5. It was *ſhamefull*, becauſe he was inſulted over in his miſery, as *Sampſon* was mocked by the Philiſtines at his death; *he ſaved others*, ſaid they, *but cannot ſave himſelf*; *Come down from the Croſſe and we wil beleeve in thee. All that ſee me laugh me to ſcorn, they ſhoot out the lip*, &c.

Pſal. 22. 7.

Secondly, As Chriſt died not an honourable death, but moſt ſhamefull as we have heard: So he ſuffered not an *eaſie*, but a moſt bitter and *painfull* death; he was obedient to death, *even to the death of the Croſſe. He endured the Croſſe.* This appears in two particulars; Firſt, in what he ſuffered from men in his body (which yet was leſſe then what many Martyrs ſuffered, being rouled naked in a barrel of nails, racked, burned, *&c.*) And ſecondly, in what he ſuffered from God in his ſoul.

Phil. 2. Heb. 12. 2.

Firſt, I ſay, in what he ſuffered from men in his body, which appears in what they did unto him before he was laid upon the Croſſe, and what he ſuffered by them, when he was upon the Croſſe.

Matth 27. 34. ὄξος μετὰ χολῆς Mark 15. 23. οἶνον ἐσμυρνισμένον.

First, They gave him *gall and vinegar to drink*, as *Matthew* reads it; or *wine mingled with myrrhe*, as *Mark* reades it, (one explains the other) that is, *wine* as ſharp as *vinegar*, and imbittered *with myrrhe*

myrrhe like gall, but not gall it self (as *Beza* conceiveth) Or rather I think it was mingled with both gall and myrrhe (as is the opinion of *Gerard.*) Some indeed think this no part of his sufferings, and that it was not to torment him, but that thereby they might the more speedily put him to death, of which opinion is *Calvin*: And *Beza* thinks the good women brought the wine to chear him, and that it was a kinde of sweet wine, a kinde of Nectar (and so thinks *Baronius*) according to that of *Solomon, Give wine to him that is of a heavy heart.* But this cannot be; for it is not likely the souldiers would let the godly women give him wine to chear him; And its very probable the souldiers gave this wine to him themselves. Again, secondly it is called *Vinegar mingled with gall, and wine mingled with myrrhe*; which cannot properly be called sweet wine. Thirdly, It was prophecied of him long before, by the Prophet *David* in the Psalmes, that *They gave him gall and vinegar to drink.* Fourthly, They loved him not so well as to desire to chear him and comfort him, but without question, they would have added what misery they could to his affliction; therefore for my own part, I

Ut mors ejus esset celerior, *Calvin* in loc.

Vinum dulce. *Baroni* Anna. An. no Christi 24. c. 84. *Beza* in loc.

Pro. 31. 6.

Ps. 69. 21.

cannot conceive it was out of pity to him.

Ad ſtuporem & mentis alienationem, as Arias Mont.

2. Others ſay they uſed to give wine mixt with myrrhe, to inebriate and intoxicate their ſenſes, that were to die this death, that they might not feel their pain: But this were a foul murthering ſin, to make men drunk before execution, which ſhould be a time of greateſt and moſt ſolemn repentance, thereby cauſing them to die in their ſins without mercy.

Cornel. à Lapide. Gerard. in Harm. Evang.

3. But thirdly, I rather conceive the Jews did it *ad ludibrium & ad tormentum*, to mock & afflict him, for they brought ſowre wine like vineger, and mingled it with gall and myrrhe, to make it bitter enough, ſo that they did not afford Chriſt that comfort they did to ordinary malefactors.

And this was to teach us that our cup ſhould have been gall and wormwood to all eternity; but Chriſt hath drunk the cup of wormwood and gall, that we might drink the cup of conſolation.

Pſal. 22, 14, 17.

Secondly, They *rackt him* (as ſome think) till all his bones were out of joint: *All my bones are out of joint*, ſaith the Prophet *David* concerning Chriſt; and in another place, *I may tell all my bones:*

bones: For so (they say) was the custom of the Romans to deal with those that were to be crucified, usually first to put them on the rack.

Thirdly, His arms being stretched out, they *nailed him by the hands*, bearing the weight of his whole body; and then they nailed his feet to the foot of the Crosse, and so taking up the Crosse with this bloudy sacrifice upon it, probably they set it down into the earth (or otherwise making it fast) thereby exceedingly rending the wounds and shaking his body.

They pierced my hands and feet, or *Lion-like they tore them*, as the text with the marginall note reades it, and thus were his hands and arms spread wide open to take us into his arms, and embrace us with the arms of his mercy. Ps. 22. 16. כארי כרו

Fourthly, Thus he continued hanging the weight of his whole body by his hands and feet, the flesh rending, opening, bleeding, for three hours together, which could not be but a great torment. They would likewise fain have had his legs broken with an iron rod, and have heard his bones crash in his skin, but that God prevented them. And more they would have done, but could not, being dead

Mors minus pœnæ, quam mora mortis habet.

dead already; only one out of deſperate malice, runs at him and thruſts his ſpear into his heart to be ſure to kill him, and make his death to be without queſtion. And thus was Chriſts heart wounded, that our hearts might be *eaſed* and *cheared*. For from thence came water and bloud, (the *pericardium* about the heart, having a little bagge of water to cool it, which they pierced) to ſignifie
1 Cor. 1. 30. he would be to us both *Water* and *bloud*,
1 Joh. 5. 6. both juſtification and ſanctification: for ſo ſaith the Apoſtle *Paul*, Chriſt is made to us both *ſanctification and redemption*: And St *John* teſtifieth, that he came *by Water and bloud, not by Water onely, but by Water and bloud*; that is, by bloud to redeem us, and by water to ſanctifie us.

Secondly, Thus you ſee what he ſuffered from men, which were his *bodily ſufferings*; Now follows what he *ſuffered from God in his ſoul*, which were the *ſoul* of his ſufferings, which in compariſon of what he felt from men, were like the tearing of a lion, compared with the biting of a flea, or like a cut finger to a ſtab at the heart. If God once fight againſt us, who can ſtand before him when he is angry? *Have pity upon me,*
Job 19. 21. *have pity upon me, O my friends,* ſaith *Job*, for

for the hand of God hath touched me, as if he ſhould ſay, the hand of God, on whom it fals, lights heavy indeed, yea though his hand do but *touch us*, as it were, and though *his wrath be kindled but a little*, as *David* ſpeaketh in *Pſal.* 2. 12. yet who can endure it? Can your hearts endure, or can your hands be ſtrong in the daies that I ſhall deal with you? ſaith the Lord. And was not the hand of God alſo moſt heavy upon him, when God made him feel all the wrath his elect ſhould have ſuffered in hell to all eternity, *for he bare our ſorrows:* Though perhaps not in the ſame kinde, and different in regard of time; for Chriſt was not capable of every degree of the ſecond death, as ſeparation from the love of God, deſpair, eternity of torment, yet he ſuffered that which was equivalent to the torments of the damned. It is the opinion of Reverend *Perkins* that he ſuffered the very torments of the damned in his ſoul. And that his ſufferings were anſwerable in extremity of pain to the torments of the damned, is the opinion of other learned Writers, as of *Cuſan*, *Field* and others.

Ezek. 22. 14.

Iſa. 53. 4. Lam. 1. 12.

Not by ſolution, but by ſatisfaction. *Baxt.* Aphor.

Perk. Vol. 1. p. 215.

Cuſan. excit. l. 10. p. 619. and *Field* on the Ch. p. 448.

If the wrath of God againſt one ſinner for one ſin be unquenchable fire, and the worm

worm that never dieth, wailing and gnashing of teeth for ever; What torment was upon him, who drunk up the cup of Gods wrath for all our sins? This made him roar and cry out, *My God, my God why hast thou forsaken me?* As if he should say, all my friends have forsaken me, my disciples are gone from me, but wilt thou forsake me also? He cries not out of *Peter* or the rest of his disciples, saying, *O my disciples, why doe you forsake me?* but *O my God why hast thou forsaken me?* And secondly, wilt thou *now* forsake me? now I am dying, now I am in this my greatest conflict and misery? it is a great affliction to be forsaken of God at any time, but especially in times of affliction, sorrow and death. Thirdly yet mark, He cals him still his God, *My God, my God, why hast thou forsaken me?* as if he should have said; Thou art still my God, and I will put my *trust* in thee, though thou dost *forsake me*; Christ himself wanted comfort, but he wanted not faith to hang upon God still, and call him his God, as *Job* did when he said *Though he kill me, yet will I trust in him.* For he was not forsaken in regard of the Hypostaticall union *, nor in regard of his faith, but he was forsaken in regard of

2 Tim 4. 16. Matth. 27. 46.

* Quod semel assumpsit nunquam postea dimisit. *Damasc.* Destitutus omni solatio. *Tho Aquin. & Field.* on the Chur.

of his comfort and raviſhing joy he formerly found in God: as in a ſwound, there is the ſtoppage of the ſouls operation; or as the Sun when eclipſed, her light is not loſt but hidden (for comfort is not *ad eſſe fidei*, but *ad benè eſſe*, not to the being, but to the well being of faith) Fourthly and laſtly, wilt thou *forſake me?* ſaith our Saviour, even Me, of whom not long ſince, thou didſt pronounce, *This is my beloved Son in whom I am well pleaſed.* Yet muſt we not think this acclamation was *vox errantis*, the voice of one that was deceived, for he was indeed forſaken. Secondly, nor yet was it *vox murmurantis*, the voice of him that murmured or repined at the hand of God; for he ſaid before when he praied in the garden; O my Father if it be poſſible let this cup paſſe from me, yet *not my will, but thy will be done.* Thirdly, neither yet was it *vox deſperantis*, the voice of one that deſpaired, for he ſtill called him his God: But it was *vox impoſtulantis*, even the voice of one that mourned and praied, even a ſtrong ſupplication that he might not be thus forſaken. And thus was Chriſt forſaken, that we might be beloved and never forſaken, *I will never fail thee nor forſake thee.* Heb. 13. 6.

Thirdly, Thus you have seen Christ died, neither an *honourable* nor an *easie* death; Neither yet in the third place did he die this bitter death for *just or good men, or for his friends that had dearly loved him*; but for us ungodly, enemies, sinners, that hated him in our hearts. *When he saw us in our bloud*, that was the time, not of his *loathing*, but of his *love* to us; Yea to some of us greater sinners then those that perish; greater sinners are in heaven then some in hell. Alas what are we (may we say as *Mephibosheth* said to *David*) that the Lord should look upon such dead dogs as we are. To die for bondslaves, for base worms, compounded of slime and dust, and the devils poison; A lion to die for a dog, the Kings son for a traytor; a man for a worm, nay for some snake or serpent that had stung his friend to death. Yea and when he died not for Angels, but passed by those vessels of *gold*, and embraced us vessels of *clay*. O this is the wonder and astonishment of Angels and men, but it was even so, because it pleased God, to him be glory and praise for ever, *Amen*.

Rom. 5 7.

Ezek. 16. 8

1 Tim. 1. 13. of whom I am chief.

Pro vermiculis & vernaculis.

Chap. V.

We must study to know Christ in his Satisfaction.

And thus we have heard how we are to study to know Christ in his *crucifixion*. It follows, thirdly and lastly, *We must study to know Christ in his satisfaction*, which consists of two particulars,

First, *That there is no other name under heaven whereby we can be saved, but only by the Name of Jesus Christ.* Not by Saints, Angels, our merits, or good works; Alas! what could we merit that were ungodly, sinners, enemies? Or what good thing could we do to inherit eternall life? If we could scourge out rivers of bloud; Out-fast *Moses* and *Elias*; Glaze our eies with tears, nail them to heaven with devotion, weep a sea of tears, yea of bloud; Should we pray never so much (yea wear out our knees in praier) read never so much the Word of God and other good books, hear never so many sermons, refrain from all grosse sins, build Hospitals, give all our goods to the poor, and our bodies to be burned; yet can we not make God satisfaction

Opera nostra sunt dona dei, debita, perpauca, & multis malis permixta. *Aug.* Quisquis enumerat merita sua, quid enumerat nisi munera tua? *Aug.*

Thirdly, Thus you have ſeen Chriſt died, neither an *honourable* nor an *eaſie death*; Neither yet in the third place did he die this bitter death for *juſt or good men, or for his friends that had dearly loved him*; but for us ungodly, enemies, ſinners, that hated him in our hearts. *When he ſaw us in our bloud*, that was the time, not of his *loathing*, but of his *love* to us; Yea to ſome of us greater ſinners then thoſe that periſh; greater ſinners are in heaven then ſome in hell. Alas what are we (may we ſay as *Mephibo-ſheth* ſaid to *David*) that the Lord ſhould look upon ſuch dead dogs as we are. To die for bondſlaves, for baſe worms, compounded of ſlime and duſt, and the devils poiſon; A lion to die for a dog, the Kings ſon for a traytor; a man for a worm, nay for ſome ſnake or ſerpent that had ſtung his friend to death. Yea and when he died not for Angels, but paſſed by thoſe veſſels of *gold*, and embraced us veſſels of *clay*. O this is the wonder and aſtoniſhment of Angels and men, but it was even ſo, becauſe it pleaſed God, to him be glory and praiſe for ever, *Amen*.

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We muſt ſtudy to know Chriſt in his Satisfaction.

And thus we have heard how we are to ſtudy to know Chriſt in his *crucifixion*. It follows, thirdly and laſtly, *We muſt ſtudy to know Chriſt in his ſatisfaction*, which conſiſts of two particulars,

First, *That there is no other name under heaven whereby we can be ſaved, but only by the Name of Jeſus Chriſt.* Not by Saints, Angels, our merits, or good works; Alas! what could we merit that were ungodly, ſinners, enemies? Or what good thing could we do to inherit eternall life? If we could ſcourge out rivers of bloud; Out-faſt *Moſes* and *Elias*; Glaze our eies with tears, nail them to heaven with devotion, weep a ſea of tears, yea of bloud; Should we pray never ſo much (yea wear out our knees in praier) read never ſo much the Word of God and other good books, hear never ſo many ſermons, refrain from all groſſe ſins, build Hoſpitals, give all our goods to the poor, and our bodies to be burned; yet can we not make God ſatisfaction

Opera noſtra ſunt dona dei, debita, perpauca, & multis malis permixta. *Aug.* Quiſquis enumerat meritaſua, quid enumerat niſi munera tua? *Aug.*

Mich. 6. 8. on thereby or obtain ſalvation: Nay,
1 Cor. 13. Though we ſhould attain to never ſo
1, 2. great a degree of repentance, and ſanctity of life, yet could we not obtain ſalvation thereby; nay our perfect holineſſe in heaven is not the meritorious cauſe of our ſalvation there, but the righteouſneſſe of Chriſt; much leſſe are a Chriſtians graces here on earth ſufficient to bring him to ſalvation: Which made *Paul* deſire with the loſs of all his own righteouſneſſe to be found in Chriſt,

Phil. 3. 9. Tutius eſt, &c. *Bell.* *Not having mine own righteouſneſſe, but that which is in him by faith.*

It's true, Chriſtians may look to their graces as evidences of their part in Chriſt and ſalvation (and the clearer they are, the greater will be their comfort) but not as cauſes; They may likewiſe make uſe of duties as means to bring them to Chriſt and ſalvation, but not to be ſaved by them: As the Dove made uſe of her wings to fly to the Ark, but truſted not in her wings, but in the Ark. Suppoſe thoſe that were ſtung with fiery ſerpents, had uſed any other remedies or medecines to cure the poyſon, beſides looking upon the brazen ſerpent, had they not been of no value? Or as thoſe that in the time of *Noahs* floud

truſted

truſted to their own houſes, the higheſt trees or mountains, or any other thing beſides the Ark, were they not all drowned? ſo muſt they all periſh that expect ſalvation by any other name, but only by the Name of Jeſus Chriſt, whether Turks, Jews, Pagans, Papiſts, ignorant and civil perſons among our ſelves, or whoever.

Secondly, As we are to believe there is no ſalvation out of Chriſt, ſo we are to know, that Chriſt is a ſufficient Saviour, *to ſave perfectly thoſe that come to him and truſt in him*; from theſe two grounds. Heb 7.25.

Firſt, Becauſe he hath perfectly fulfilled the law for us, whereby we ſtand as righteous in the ſight of God, as Chriſt was for us; and God accepteth of us as if we had fulfilled the law in our own perſons. 1 Joh. 4. 17. 2 Cor. 5. 21. Rom. 5. 19.

And ſecondly, Becauſe he hath fully ſatisfied the wrath of God for all our ſins and pacified him towards us, as if we had never ſinned, or as if we our ſelves had ſuffered for them in hell for ever, *Blotting out the hand-writing of ordinances againſt us*, ſo as now nothing can be read againſt us. Col. 2. 14.

And this appears by his reſurrection, aſcenſion, and ſitting at the right hand

of God, in his glory, triumphing over all his enemies; which were not for *satisfaction*, but to make *application* of our redemption, and for *testification* of the sufficiency of his satisfaction. Hence saith Rom. 8. 34 *Paul*, it is *Christ that died, yea rather that is risen again*, thereby shewing the sufficiency of his death, that God is satisfied, and all is finished.

Nay certainly Christ hath satisfied God more abundantly for us, then if we our selves had gone to hell for ever, *for we had been but alwaies satisfying, and God had not been fully satisfied, but in Christ, he is fully and for ever satisfied*; so as now we may plead pardon not only from mercy, but from righteousnesse and justice it self: for so saith the Apostle, Rom. 1 17. Rom. 3. 15, 16. *The righteousnesse of God is revealed from faith to faith.*

So then we must conclude that Christs *satispassion* is our *satisfaction*, (as *Luther* pleaseth to call it) for by Christ crucified we are justified; and if the least of his sufferings were *meriti infiniti*, of infinite merit, so that God could have saved us without Christ, as *Athanasius* conceived, or with Christ not dying for us (as *Greg.*) or with the least degree of his sufferings (as *Cypr.*) yet I am sure all his

Non moriendo *Greg.* Sine Christi adventu. *Athanas.* Minima Christi pœna. So *Cypr.* and *Bern.*

sufferings

sufferings were, *meriti definiti*, determined of God, and now we are sure all is finished.

Chap. VI.

We must study to know Christ with Application.

And thus I have finished the first particular mentioned, namely, how we ought to know Christ by speculation, *viz.* to know him in his incarnation. 2. In his crucifixion. 3. In his satisfaction, which though it be the lowest form of knowledge, yet many remain ignorant of it, and without this knowledge we cannot attain to the higher form of knowledge of *Application*.

Secondly, And so we proceed to the second particular, we must study to know Christ with the knowledge of *Application*; Not only to know Christ as a Saviour, but that he is my Saviour, stood in my room, bare my sins, and suffered the wrath of God for me, whereby God is as well pleased with me, as if I had suffered for them in my own person in hell eternally. To be able to say with *Job*, *I know* Job 19.25

Joh. 20. 28. *that my Redeemer liveth,* and with *Thomas, My Lord and my God*; and with Gal. 2. 20. *Paul, He loved me and gave himself for* Luk. 2. 30. *me*; and with *Simeon, Mine eies have seen thy salvation.*

First, This is the sweeteſt knowledge. The ſun is ſweeteſt when it ſhines out, and not when hid in a cloud: ſo God is ſweeteſt when he lifts up his countenance upon us, and not when he hides Pſal. 4 7. his face from us; *Let him kiſſe me,* ſaith Cant. 1. 2. the Spouſe, *with the kiſſes of his mouth,* Pſ. 63. 3. that is, let him ſhew me ſome love tokens (as the Rabbins ſay *Moſes* died with a Ad oſculũ oris Dei. kiſſe from the mouth of God) for his love is *ſweeter then wine, and better then life*; Good or evil affects not till apprehended; *Job* lamented not at all his loſſes, till a meſſenger related them to him. Nor did *Iacob* rejoice that *Ioſeph* was alive till he knew it: Who joies in an inheritance befallen him till he know it? Nor can we joy in Chriſt *a Saviour*, till we know him to be *our Saviour*. Indeed *Paul* knew it already, yet he would fain know it better; for the ſtrongeſt faith is ſubject to ſhakings, as the brighteſt ſtars to twinkling, as *Noahs* Ark to toſſing with the waves, or as a ſhip at anchor to ſhaking with the windes; *Perplexed,* ſaith

ſaith *Paul, but not in deſpair; Perſecuted, but not forſaken, Caſt down, but not deſtroied.* Thus we ſee the faith of thoſe that have drunk deepeſt of the cup of Gods love, is ſubject to fainting and winnowing, but it ſhall never fail; *Simon, Simon, Satan hath deſired to winnow you as wheat, but I have praied for thee, that thy faith fail not*, ſaith our Saviour. 2 Cor. 4. 8, 9. Luk. 22. 31, 32.

Object. 1. You ſeem to confound faith and knowledge together, whereas they ſeem to differ, 2 *Cor.* 5. 7. and *Heb.* 11. 1. Faith is ſaid to be the *evidence of things not ſeen.*

I Anſwer, There is a three fold knowledge, or there are three waies, whereby we come to the knowledge of a thing. 1. By ſenſe, when we ſee or feel it, *&c.* as we know fire is hot becauſe we feel it, ſo the ſun ſhines becauſe we ſee it. 2. By reaſon and argument, *ex cauſis*, when we know a thing by the cauſes. 3. When we know a thing by relation or teſtimony, becauſe we have been told ſo: Now faith is not knowledge by ſenſe or reaſon, but it is knowledge by divine revelation, becauſe God hath ſaid it, though he ſeeth no reaſon for it, nor hath any ſenſe of it; and a particular applicatory knowledge of Chriſt, differs

not from a reflect act of faith.

Object. 2. If any shall object, A man may be saved by faith of *adherence*, though he hath not faith of *evidence*, that is by resting upon Christ for salvation, though he come not to know particularly that Christ is his, as appears by these texts, Job 13. 14. *Though he kill me, yet will I trust in him.* Psal. 51. 11. 12. *Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darknes and hath no light? let* Esa. 50. 10. *him trust in the Name of the Lord, and stay upon his God,* &c.

Answ. I answer first, it's true, there may be faith in Christ, and by consequence salvation obtained by those that know not that Christ is theirs; Or a man may be saved by faith of *adherence*, without some kinde of *evidence*. But there is a twofold evidence. First, Of salvation, and that Christ is ours. Secondly, Of the promises upon which our *adherence* is grounded. Now a man can Ioh. 6. 40. Heb. 11. 13. have no faith, no not of adherence, without an evidence of promises upon which his adherence is built; for faith is an act Zach 12. 10. of the understanding as well as of the will, for the will acts by the understanding, or else it were an irrationall act; But, Voluntas est cæca sine ratione. *Quisquis credit rationabiliter credit*, (as

Bishop *Davenant*) whoever believes must at least have a reason of his faith, for he must be ready to give a reason of his faith, as *Peter* speaks, 1 *Pet.* 3. 15.

And though the promises may be but darkly seen or apprehended in a weak beleever: yet so far as faith acteth, so far he seeth a promise to ground his faith upon; As all that were cured by the brazen Serpent, saw the Serpent more or less, though more dimly. Perhaps sometime a weak beleever can see no promise, yet he hath a promise, and at that time he may not be able to act his faith, though he hath faith. *If we beleeve not, yet he abideth faithfull*, saith the Apostle. 2 Tim. 2. 13.

But secondly, though a man may be saved by faith of *adherence* without *evidence* of the spirit (or comfort) as before is said, yet no man can live or die comfortably till he know Christ is his in particular: As a condemned man that hath his pardon granted, shall not die, yet he hath little joy in his life till he know of it: So such a man may go to heaven, but he will go mourning to heaven, As Christ went to heaven being taken up in a *Cloud*, Or as the kine that carried the Ark went right, but *they lowed as they went*.

But you will object, No man can know Christ to be his in particular; for then he must know it either by the word or by the spirit inwardly perswading his heart of it: Not by the word, which speaks onely in generall (ordinarily) as *Whosoever believeth in him shall be saved, &c. As many as received him, to them he gave power to be the sons of God*, &c. But mentions not in particular that we have received him, that we beleeve, or are beloved, *&c.* (except to a few *sparingly*, as
Dan.9.23. to *Daniel*; *O Daniel greatly beloved*; and
Luk.1.28 to *Mary*; *Hail Mary greatly beloved, highly favoured*, &c.) Now our hearts make the application thus. But I beleeve in him, I have received him, therefore I shall be saved, *&c.* So that we see our hearts make the application, not from any testimony of Scripture, but from our own thoughts: But our hearts are deceitful above all things, and therefore are not to be trusted unto; *Yea there is a generation that are pure in their*
Pro.30.12. *own eies, whose hearts are not washt from*
Gal.6.3. *their filthiness, and many think themselves*
Rev.3.17. *something when they are nothing, being deceived in their own imagination*, as it was with *Laodicea*, which thought her self *rich, and increased in goods*, and wanting nothing,

nothing, when she was most *wretched, miserable, poor, blinde and naked.* And, if you say the Spirit of God perswades my conscience: How do you know it is the Spirit of God, and not a delusion?

Answ. That we may know particularly Christ is ours, is without all question; Else why are we commanded to prove our selves whether we be in the faith? to make our calling and election sure? The Papists themselves say all Gods laws are possible, even legal, much more Evangelicall; and therefore it is possible to make our calling and election sure. Gal. 6. 4.

Secondly, Else why hath God left signs to prove our faith, which were in vain if it were impossible? Matth. 5. 4, 5, 6. 1 Joh. 3. 14.

Thirdly, How could we else call God Father, if we could not know him to be our Father? Or *rejoice our names are written in heaven,* except we may come to know that our names are written there? Be thankfull that we are *made meet to be partakers of the inheritance of the Saints in light,* if we cannot know that we are made meet to be partakers of that inheritance? Or desire the coming of Christ, or triumph over death, if we could not know Christ to be ours? Yea, have not divers servants of God attained Col. 1. 12. 1 Cor. 15. 55. Gal. 2. 20.

attained to this particular applicatory knowledge of Christ? as *Paul* who said, *Which died for me, and gave himself for me*; and *Job* who said, *I know that my redeemer liveth*; and *Thomas*, who when he put his finger into the holes and wounds of Christ, cryed out saying, *My Lord and my God.* Yea did not the whole Church of Corinth *know*, that when their body was destroied, yet they had *a house not made with hands, eternall in the heavens*: And lastly, Is it not clearly evidenced to us by plain testimonies in Scripture? *Hereby we know*, saith St *Iohn, that we dwell in him and he in us, because he hath given us of his Spirit*, 1 *Ioh.* 4. 13. And again, *These things have I written unto you that beleeve on the Name of the Son of God, that you may know that you have eternall life*, 1 Joh. 5. 13. And by this *We know we have passed from death to life, because we love the brethren*, 1 Joh. 3. 14. and in many more places, therefore certainly we may know it.

Caution. Not that any know it perfectly without some reluctancie of the flesh, because, *We know but in part*; our assurance proceeds from knowledge, and the most perfect faith is mixt with some

Gal. 5. 17. 1 Cor. 13. Col. 2. 2.

ome diffidence: yet the leaſt meaſure of faith hath this knowledge in ſome degree, for the weakeſt faith muſt *apprehend* ſome promiſe it reſts upon, or elſe we believe preſumptuouſly as we heard before. Heb. 3. 12.

And ſecondly, though the word doth not witneſſe in particular, and a naturall conſcience is blinde and deceitfull, Jer. 17. 9. yet a conſcience inlightned by the ſpirit Tit. 1. 15. cannot be deceived in any thing neceſſary to ſalvation; becauſe the ſpirit hath promiſed to *lead us into all ſaving truth*; Ioh. 16. 13. and the ſpirit bears a double witneſſe. 1 Ioh. 3. 20. 1. That Chriſt is ours. 2. That it is the ſpirit of God that witneſſeth and not a deluſion. Indeed he that dreameth thinks he is awake, and mad men think they are ſober, but thoſe that are ſober and are awake, know they are ſober and are awake; *We have received*, ſaith *Paul*, *the Spirit of God that we might know the things that are given us of God*, 1 Cor. 2. 12. Rom. 8. 16. 1 Ioh. 5. 10.

CHAP.

Chap. VII.

We must study to know Christ with an affectionate knowledge.

THirdly, We must study to know Christ with the knowledge of affection; For so knowledge is often taken in Scripture, not for bare speculation only, but also for knowledge cloathed with affection; *Depart from me*, saith Christ, *I know you not*, that is, I love you not. Luk. 13. 27. Psal. 1. 6. *The Lord knoweth the way of the righteous*, that is, he *loveth* the way of the righteous.

So here, I desire to know Christ: that is, to love Christ more, and to inflame your hearts with love to him, that he may dwell in your hearts *by faith*, and be rooted in love. Eph. 3. 17. Wonderfull hath been the love of those to Christ, that have known him savingly. *God forbid*, saith Paul, *that I should joy in any thing, save* Gal. 6. 14. *Christ Jesus*, that is, in comparison of him, for whom he counted all things but as losse, dung and vanity. *Moses* esteemed the reproach, disgrace, contempt and scorn of Christ, greater riches then Heb. 11. 26. Kingdome: How then did he estee-

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of the honour and riches that come by Christ?

Stay me with flagons, and comfort me with apples, saith the Spouse in the Canticles, *for I am sick of love,* Cant. 2. 5. and *my beloved is the chiefest of ten thousand.*

David prised him above heaven and its glory, or earth and its comforts. *Whom have I in heaven but thee?* In heaven there is fulness of joy and pleasures for ever, the society of Saints and Angels; yet he regarded nothing in heaven but Christ. *And whom do I desire on earth beside thee?* though he had the pleasures of a kingdome, his wives and children, yet he regarded them not in comparison of Christ; How did the Martyrs love Christ, who rejoiced that their bodies might burn for him? Nay, one said, Shall I die but once for my Saviour? I would I could die a 100. times for him. Psal. 73. 25.

Mary Magdalen, after her sins were pardoned, O how she loved Christ? Much was forgiven her, and she loved much, yea so much as to wash the feet of Christ with her tears, and wipe them with her hair; And when the disciples went back from the Sepulchre not finding Christ, yet she stood still at the Sepulchre weeping til she saw her Saviour, Joh. 17. 11.

Ignatius

Ignatius cried out when Christ was crucified, *Amor meus crucifixus. My love my love is crucified*; As if he had no other love left when Christ was crucified.

Lambert at the stake cried out; *None but Christ, None but Christ.*

It was the speech of *Bernard*, Lord Jesus I love thee, *plus quam mea, meos, me*, that is, more then all my goods, then all my friends, wife, children, yea then my self.

George Carpenter being asked whether he loved not his wife and children when they wept before him? yes said he, my wife and children are dearer to me then all *Bavaria*, yet for the love of Christ I know you not.

Kylian a dutch Schoolmaster was asked the like question, if he loved not his wife and children? Yea, said he, if all the world were gold, and mine to dispose of, I would give it all to live with them; yea though it were in prison, yet my soul and Christ are dearer to me then they all.

That noble *Marquesse*, *Galeaceus Caracciolus* being tempted with mony to go back to *Italy*, said, Let their mony perish with them, who esteem all the gold in the world worth one daies society with Jesus Christ and his holy Spirit.

Henry

Henry Voes said, if I had ten heads, they should all off for Christ.

Ignatius said, let fire, racks, pullies, yea and all the torments of hell come on me so I may win Christ.

John Ardley Martyr, said, If every hair of my head were a man, they should all suffer for the faith of Christ.

It was the speech of S. *Ier.* If my father stood weeping on his knees before me, my mother hanging on my neck behind, and all my brethren, sisters, and children howling on every side: I would tread on my father, fling off my mother, despise my brethren, sisters, children, and all, that I might run to Christ. *Clarks mirrour or looking glasse for Saints.*

Master *Fox* could scarce deny any man that begd an alms in the name of Christ, he so dearly loved him. And *Peter* tels us, *To you that beleeve he is precious*, 1 Pet. 2. 7.

Thus have I given you a taste of the affection his Saints have born him, that have savingly known him; And surely they that love him least, can say with *Peter*, *Lord thou knowest all things, thou knowest I love thee*; yea I mourn that I can love thee no more. Love is like fire, in some burning, in others flaming: now all have this fire of love burning, though not

not flaming: And all have so much love to Christ, as takes off the heart from the love of all sin; as makes the soul to thirst and long after Christ, even as the Hart braies after the rivers of waters, *Psal.* 43.1. and (like as the Ivy that windes about the tree, and cleaves to the wall) to hang about Christ, as the amorous childe hangs about the mother: They that have least, yet love Christ with their deerest love, delight in his ordinances, in his Image, his precepts, in drawing near unto Christ and communion with him, and longing for his coming.

Master *Welsh* a *Suffolk* Minister weeping at table, being asked the reason, said, it was because he could love Christ no more; O that as *Mary* went to the Sepulcher and wept there, so we could go mourning to our graves, because we love Christ no more.

O that as Christ was *Crucifixus*, fastned to the Crosse, so that he were *Cordi fixus*, fastned to our hearts; we cannot love Christ as Christ hath loved us, as the light of all candles can never make a sun; Certainly our cold love to Christ is almost as great a wonder as his great love to us, and may justly make us fear

that we never yet savingly knew him. If a worm loved me, would not I love it again? *Vespatian* when a poor maid said she was in love with him, he gave her a reward, and wrote it down, *Vespasiano adamato*, to her that loved *Vespasian*: And shall Christ so love us, and we not love him again? Suppose we had a friend that had died for us a temporall death, O how dear and sweet would the remembrance of such a friend be to us, and the thought of him fetch tears from our eies? Oh how dear should Christ be then to us that hath suffered the infinite wrath of God for us, delivered us from hell, reconciled us to God, purchased heaven and all good things on earth, so far as needfull for us; Oh that Christ would kindle this fire of love in our hearts to him, for we cannot love him except he inable us to love him; nor can we love him except he love us first, and so our love rebounds by reflection, as the sun-beams shining upon the wall, heats by reflection. Nothing inflames our hearts more to love Christ, then seriously to meditate of the love of Christ. *Whiles I was musing the fire kindled*, saith *David*; And when they shall see him whom they have pierced, then they shall Psal. 39. 3. Zach. 12. 10.

mourn for him: Not only with tears of *compunction*, but also of *affection*.

Chap. VIII.

We must study to know Christ with a virtuall and operative knowledge.

FOurthly and lastly, We must study to know Christ with an operative, and powerfull knowledge. For so knowledge is oft taken in Scripture. *Oh that*
Luk. 19. 42. *thou hadst known in this thy day the things that belong to thy peace*, that is, seriously considered of them, *cum affectu & effectu*, to repent and imbrace Christ. *Adam*
Psal. 49. ult. *in honour* is said to have *no understanding*, because he made no use of his understanding. It is said of Christ he *knew*
2 Cor. 5. 21. *no sin*, because he did no sin. So here we are required to study to know Christ, not with bare *speculation*, but practically and *operatively*, Phil. 3. 10. *That I may know him and the power of his resurrection*; that is, that we may finde the *operation* of that power in our soul which Christ shewed in raising himself from the dead. And this appears in two particulars. First, whereby he gives us

power

power against the love and dominion of ſinne, to feel vertue and ſtrength from Chriſt, to crucifie our ſins that crucified our Saviour. *They that are Chriſts* (ſaith *Paul*) *have crucified the fleſh with the luſts thereof.* And if we know Chriſt to be ours, *We know that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.*

Gal. 5. 24.

Rom. 6. 6. 1 Cor. 15. 31. Eph. 4. 21.

And truly there is nothing more powerfull to mortifie ſinne then the knowledge and meditation of the ſufferings of Chriſt. If one ſhould kill our father, would we hug and embrace him as our friend? let him eat at our table? and not rather hate and deteſt the very ſight of him, and ſeek to be revenged of him? If a Snake ſhould ſting thy dearly beloved ſpouſe to death, wouldſt thou preſerve it alive? warm it at the fire? hug it in thy boſome? and not rather ſtab it with a thouſand wounds? And were not our ſins the cauſes and inſtruments of Chriſts death? Were not they the whips that ſcourged him? the nails, the cords, the ſpears, the thorns that wounded him, and fetcht his heart bloud from him? And can we love our ſinnes that kill'd our Saviour? Can a ſpouſe love

her husband, and her heart embrace an adulterer? We complain of the sin of *Iudas* and of the Jews, and seem to hate them, and spit at the mention of them: and can we love our *Iudas sins* that set them all on work, and put Christ to death?

And certainly he knows nothing of Jesus Christ savingly, *as the truth is in* Eph. 4. 21, 22. *Iesus*, that hath not *put off the old man, which is corrupt according to deceitful lusts*. Though not totally, yet abateing the love and power of them daily, as a man wounded mortally daily weakens. Or as a tree cut at the root daily withers by little and little; or as a dead man in the grave daily rots, stinks and wasts; for so saith Saint *Paul, By our rejoycing in* 1 Cor. 15. 31. *Christ I die daily*.

There were five Monks that were studying what was the best means to mortifie sin. One said to meditate of death; the second, to meditate of judgement; the third, to meditate of the joyes of heaven; the fourth, to meditate of the torments of hell; the fifth, to meditate of the love and sufferings of Christ. And indeed this is the strongest motive of all. *Camer.* reports that *Solomon* had *Camer.* a glasse wherein if a worm were put

and one prickt it ſo that the bloud iſſued, it would break the glaſſe: I am ſure if any thing, the bloud of Chriſt will break our hearts, as they ſay, the bloud of a Goat will diſſolve the Adamant.

Secondly, We muſt ſtudy to know the power of his reſurrection, in raiſing us up to newneſſe of life, changing our natures, creating in us new hearts, and making us new creatures. That we may be able to ſay with *Paul, I live, yet not I, but Chriſt lives in me*; that we are riſen with Chriſt, ſeeking and ſetting our affections on the things above, and not on earth; having felt the Spirit of Chriſt in our hearts like a loadſtone, drawing our hearts to heaven whither he is aſcended; Or as the ſun draws up the vapours from the earth; that whereas before we were like mouls, alwaies moving in the earth; now we are like the Eagles ſoaring up to heaven, being clothed with the ſun, and having the moon under our feet.

Eph. 4. 21, 23, 24. Gal. 2. 20. Col. 3. 1, 2. Phil. 3. 10.

Chap. IX.

That the knowledge of Iesus Christ and him crucified, is the sweeteſt and moſt excellent knowledge.

And thus I have finiſhed the firſt particular, *viz.* What knowledge of Chriſt is to be ſtudied of us, conſiſting of four particulars, namely,

The knowledge of
1. *Speculation.*
2. *Application.*
3. *Affection.*
4. *Operation.*

2. Now followeth the ſecond particular; Why we ought eſpecially to ſtudy to know Jeſus Chriſt and him crucified. And that for theſe three reaſons, Firſt, becauſe it is the moſt ſweet and excellent knowledge of any other knowledge whatſoever. Secondly, it is the moſt profitable knowledge. Thirdly it is the moſt comfortable knowledge in the world.

Firſt, The knowledge of Chriſt is the moſt excellent knowledge. *I count all things as loſſe*, not only for the *gaining of Chriſt*, but *for the excellencie of the knowledge of Ieſus Chriſt my Lord*, ſaith Saint *Paul*,

Phil 3 8. διὰ τὸ ὑπερέχον τῆς γνώσεως.

Paul, and yet to gain Chriſt is much more then to know him. Nay, more, *In him are hid all the treaſures of wiſdom and knowledge*, Coloſ. 2. 3. Now treaſures we know are abundance of precious things. In Chriſt there is all rich and precious knowledge, a fountain of riches; *Oh the depth of the riches of the wiſdome and knowledge of Chriſt*, Rom. 11. 33.

Theſauri ſunt Divitiæ congregatæ, *Aq. Chryſ. Theoph.*

Nay further, In him are *all* treaſures. He that knoweth Chriſt hath *all* profitable knowledge, ſo that he need know nothing elſe to make him happy; And contrarily if he know all things elſe, and knows not Chriſt, he hath no rich or precious knowledge, no treaſures of knowledge, but empty and unprofitable knowledge.

Si quis haberet librum ubi eſſet tota ſcientia, non quæreret niſi ut ſciret illum librum, ſic & nos non oportet amplius quærere niſi Chriſtum, Aquin. in Col. 2. 3.

3. Nay yet more, All treaſures are *HID in him*; As men do hide and lay up their treaſures from the ſight and knowledge of men, ſo there is ſuch a vaſt ſea of treaſures and riches in the knowledge of Chriſt, as men cannot apprehend, and that in two reſpects: Firſt, through the debility and weakneſſe of our underſtanding, as a candle is not ſeen of the blinde, ſo our underſtandings are not able to diſcern them: 1 *Cor.* 2. 14. And

Propter debilitatem intellectus, vel propter velamen oppositum, *Tho. Aq.*

secondly, when something doth intervene as a vail between the light and the object, as a candle in a dark Lanthorn, for they are not fully revealed. Hence saith the Apostle, *Eye hath not seen, nor ear heard, neither can heart conceive*, the riches that are to be found in Christ, any further then they are revealed by the Spirit of Christ.

1 Cor. 2. 9. Rom. 8. 18.

Nos habemus non limpidos, sed lippos oculos, *Aquin.*

Reas. 1. Now the reason why the knowledge of Christ and him crucified is so excellent; is, Because it hath a more excellent, and higher revelation then the knowledge of all other things; *Adam* had knowledge of the creatures by naturall instinct, yea and of God too; but had not the least *scintilla*, the least spark of the knowledge of Christ. *Plato* by light of nature wrote of God the Creator, but could not write a word of Christ the Redeemer; and the reason is, because we may see something of God a Creator in the creature, but all the frame of heaven and earth could not bring the least knowledge of Christ a Redeemer: But this knowledge came by speciall revelation immediately from God, and therefore is especially to be inquired after, 1 *Cor.* 2. 7. *We speak the mystery of God, even the hidden wisdome which God ordained*

1 Cor. 2. 10.

Col. 1. 26.

ordained before the World to our glory.

*Reaſ.*2. The knowledge of Chriſt is the moſt excellent knowledge, Becauſe the excellency of all other knowledge is included ſuper-eminently in the knowledge of Chriſt; as the brightneſſe and beauty of all the Starres appear in the Sunne.

And this appears in theſe five reſpects. 1. The excellency of the knowledge of God appears in the knowledge of Chriſt. 2. The ſweetneſſe of the word conſiſts in the revelation of Chriſt. 3. The knowledge of all the works of God are not ſo excellent as the knowledge of Chriſt. 4. The excellency of man is that he knoweth Chriſt. 5. The excellency of the works of man are, that they proceed from man indued with the knowledge of Chriſt.

Firſt I ſay, The ſweetneſſe and excellency of the knowledge of God himſelf appears in the knowledge of Chriſt.

The light of the knowledge of the glory of God ſhines in the face of Jeſus Chriſt, 2 *Cor.*4.6.

And this appears in three particulars.

1. In regard of his perſon: for he is *the image of the inviſible God,* the print of the face of God is ſeen in him, even the wiſdome, Col.1.15.

wisdome, holiness, goodness, mercy, &c. and all the attributes of God did shine in his Son in a super-eminent manner, (and that *in visible flesh*) even as the moon resembles the sun, or as some times the childe is the very picture of the father; so that Christ might truly say, *He that hath seen the Son hath seen the Father*, because he hath seen the attributes of the Father shining in the Son. And hence he is stiled the brightness or luster of his Fathers glory, and the character or expresse image of his person.

Heb. 1. 3. ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ.

2. In regard of the work of Redemption, wherein all the attributes of God shine forth more gloriously then ever they would have done if Christ had not redeemed us: As the glory of his wisdom to finde out such a way to save man by uniting God and man together, *Rom.* 11. 33. which the wit of men and Angels could never have found out: The glory of his holinesse and justice against sin, that rather then sin shall not go unpunished, his own Son shall be punished. The glory of his mercy, goodnesse and love, that rather then man shall die, his own Son shall suffer for us; he shall die that we may live: he shall be crucified that we may be glorified. The glory of

Psal. 85. 10.

Joh. 3. 16.

of his power, that he is able to bring life out of death, to fetch hony out of the lions carkaſſe, and to ſupport mans nature to *bear ſuch infinite wrath.* And hence it is when Chriſt was born, that the Angels came out of heaven, ſinging, and rejoycing, ſaying, Now *Glory to God on high.* As if God had never the like glory revealed before, no not in the work of the whole Creation. And certainly if we had ſtood in innocency, we could never have conceived God, ſo juſt and ſevere againſt ſin, ſo mercifull and loving to let his own Son ſuffer to ſhew mercy to us, *&c.* as now we ſee he is in our redemption by Jeſus Chriſt. Luk. 2. 14.

3. But thirdly and eſpecially, the ſweetneſſe of the knowledge of God appears in the knowledge of Chriſt in relation to us: Becauſe to know God without Chriſt, is to know him our enemy, a revenging God, a conſuming fire; which makes us fear and tremble to think of God; as it is with the devils, and was with *Adam* after his fall, he ran from God, as his greateſt enemy.

But to know God in the face of Jeſus Chriſt is ſweet and comfortable. *This is life eternall to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* Joh. 17. 3.

And

And the reason is, because now we know God, to be our God, our mercifull, loving, gracious, and reconciled Father which is in heaven; that now we can with *open face*, and not like Traytors,
2Cor.3.18 with our *faces covered*, *behold the glory of the Lord*: As *Moses* could with delight see God passe by in all his royalty and glory when he was hid in the rock; so Gods attributes shining out of the Rock Christ Jesus, are sweet and lovely to us, *(that Rock was Christ.)*

For now, If I know God to be a wise God that knows all things that are done on earth, *the greater is my comfort*, for then he is the more able to know what I want, and to take care of me.

Is he a holy God? The better for me,
Joh. 1.16. because then he is the more able to sanctifie me.

Is he a just God? The better for me, for then he must needs pardon me, seeing
Rom 8.33. Christ his own Son hath died for me.

Mal.3.17. Is he very mercifull? Then he will
Psal.130. spare me, and take pity upon me.
34.

Psal.103. Is he loving and amiable in his disposition? Then he will take pleasure and delight in me.

Is he strong, mighty and powerfull? Then he is the more able to defend me from

from my greateſt and ſtrongeſt enemies, *Rom.* 8. 31.

Is he a rich God, that hath all things in heaven and earth? the better for me, for then he is the more able to provide for me what ever I ſtand in need of, becauſe God is my God reconciled to me, and all that is in God is for me.

But on the contrary, out of Chriſt the thoughts of God are terrible to us, we look upon him as our greateſt enemy; as the devils that look upon God out of Chriſt, they beleeve and tremble; or as a ſlave that looks upon his cruel maſter, or as a foul felon upon a ſevere Judge: *I knew*, ſaid the evil ſervant, *thou waſt an hard man.* And the reaſon is, becauſe all the attributes of God are now againſt him. *All this is againſt me*, ſaith *Iacob.* Gen. 42. 36.

Is he a wiſe God? the worſe for me, for then he is more able to finde out my ſins, and knows all the wickedneſſe my heart is privy to. Jer. 17. 9.

Is he holy? then he muſt needs hate me, that am ſo filthy. Hab. 1. 13.

Is he juſt? the worſe for me, for then he muſt needs puniſh me, and be revenged on me for my ſins.

Is he an almighty powerfull God? then how eaſie is it for him at his pleaſure

sure to break me in pieces, to grinde me to powder, and to consume me in his wrath, who am in his hands but as a vessell of clay in the hands of the potter, as chaff before the winde, or as stubble before the fire?

Is he full of love, mercy and pity? O that's my greatest misery, because I may *see* it extended to others, but I shall never taste a drop of his mercy; as *Dives* could not have a drop of *water to cool his tongue.*

Luk. 13.28

So that we see, it were good for such a man that there were no God, or that he had never known him, and might never see his face, if he knows him not in Christ.

2. And thus we have seen how the sweetnesse of the knowledge of God appears in the knowledge of Christ: Now followeth to shew, Secondly, That the sweetnesse of the knowledge of the word of God consists in this, that Jesus Christ is revealed in it; for else it were the most dreadfull book to us that ever was opened, like *Ezekiels* roul, that was written within and without, with nothing but *mourning, lamentation and woe;* Or like *Uriahs* letter, containing the sentence of our own condemnation.

The

The morall law, the very Image of God, and likeneſſe of his nature, which is ſo holy, righteous, juſt, and good: yet it ſeems like *Draco's* laws, that were written with bloud, even a law of death, terror, and condemnation, any further. then it is a ſchoolmaſter to drive us to Chriſt. Gal. 3. 10.

The ceremoniall law, as Circumciſion, Paſſeover, water out of the rock, the brazen ſerpent, cities of refuge, tabernacle, waſhings, ſacrifices, offerings. What ſweetneſſe or goodneſs was in them any further, then they did typifie Chriſt? Alas, they were but as dry ſhels, Chriſt was the kernell: they were but as ſo many glaſſes, but Chriſt was the fair face that was ſeen in them; they were but as ſhadows, but the body was Chriſt, *Col.* 2. 17.

And the Goſpel, the New Teſtament is nothing elſe but Chriſt in every leaf, and how to walk in him; As Count *Anholt* that Princely Preacher was wont to ſay, The Scriptures (eſpecially the Goſpel) they were but the ſwathling bands of the childe Jeſus.

And certainly, if the word be the *field*, Chriſt is all the *treaſure* that is hid in that field; Or as a worthy and famous Divine, D. *Stoughton.*

Divine, once of this City, said, If all the word of God be like a ring of Gold, yet Christ is the Pearl in that ring of Gold.

3. Thirdly, The knowledge of Christ is sweeter and more excellent then the knowledge of all creatures and things that God hath created in heaven or earth; indeed all knowledge is excellent, even of the meanest creatures; which all men and women naturally affect, as we see in *Eve* that would adventure the loss of Paradise to gain more knowledge, *Gen.* 3.6. Even the plough-man learns to plough and sow his ground by instinct from God, *Isa.* 28.26.

And what pains do men still take to get knowledge of the creatures? as the Astronomers, Philosophers, Geographers, *&c.* Yea, how do we admire the learning of the heathens? the wisdom of *Solomon*, that could discourse from the Cedar to the shrub: And a man of excellent parts and deep learning, how is he honoured of all men?

But alas, what is all his knowledge and learning without the knowledge of Christ? It is but of the creature; He can tell you the nature of a star, of a bird, of a beast, fishes, *&c.* He can discourse of Countries and Nations, *&c.* when perhaps

haps a poor milk-maid can tell what Christ is better then he; and is it not better to know what Christ is, then to know what a star, a tree, a fish, a bird, or a beast is, or any other creature?

Nay, Suppose the knowledge of the creature may leade thee to the knowledge of God, as indeed it doth: *For the invisible things of God are seen by the Creation of the world, even his eternall power and Godhead:* Yea, what is all the world created, but God explained? Every creature having as it were upon it the print of his finger, the step of his foot, and the mark of his hand. The same spot of ground brings forth a thousand several kindes of flowers, which shews there is a God; Even a fly, what a great noyse makes that little creature: All the world cannot make one of them. Yea, *Pliny* considering and viewing the gnat, and the butter-fly, the musick of the one, and the curious painting of the other, confest that there was a God; Much more by viewing the glorious heavens, bespangled with so many stars as so many Pearls or Mountains of gold, the mighty earth to hang upon nothing, the vast Ocean that restlesse monster with perpetuall agitation, who can but say

Rom. 1. 18

Mundus universus est Deus explicatus. *Cusan.*

Quælibet herba Deum. *Cic.*

say this is *digitus Dei*, the finger, the hand of God? For what engines, what Iron tools, *&c.* said the heathens themselves, could be made use of, in the framing this goodly structure? Surely none: Neither yet could they come alone, neither could men make them, no more then birds or beasts could make stately buildings in a glorious City.

Quibus machinis? Quæ ferramenta? *&c.*

But alas! if they should bring thee to the knowledge of God, yet they can never bring thee to the knowledge of Christ: and then the knowledge even of God himself will be uncomfortable.

So that we may truly say with *Calvin*, All knowledge makes us but fools and mad men till we have learned Christ. And he that shall prefer the knowledge of the creatures before the knowledge of Christ, prefers trifles before treasures.

Est insania præter Christum quicquam scire. *Calv.* on *Col.* 2. 3

4. Fourthly, the greatest excellency and honour of any man, is this, that he knoweth Jesus Christ; this is more then all wisedome, beauty, riches, learning, noble birth, or whatsoever other accoutrements.

Quisquilias thesauro prefert. *Daven.* on Col. 2. 3.

Thus saith the Lord; let not the wise man glory in his wisedom, nor the strong man glory in his strength, nor the rich man glory in his riches, but let him that glori-

eth

eth glory in this, that he underſtandeth and knoweth me, Jer. 23. 24. intimating, that the knowledge of God in Chriſt is our greateſt glory. And certainly God regards a man no more then he ſeeth Chriſt in him: *Chriſt* (with God) *is all and in all*: That is, God hath no reſpect to a man for any thing elſe, either the more or the leſſe to regard him, becauſe he is a Jew of the ſtock of *Abraham*, or that he is a Gentile, whether learned as were the Grecians, or unlearned as were the Barbarians or Scythians, the moſt rude and barbarous of all other: whether poor bondſlaves and ſervants, or maſters, all is one to God, only he looks at a man as he ſees him in Chriſt; as he preferred poor *Lazarus* before rich *Dives*, becauſe he ſaw Chriſt in *Lazarus*, and not in *Dives*; *Tamberlain* in his wars, one having found a great pot of gold digged up, he brought it to *Tamberlain*, who asked whether it had his fathers ſtamp? but when he ſaw it had the Roman ſtamp, he would not own it: So God will own none, but thoſe that have the ſtamp of Chriſt and his image upon them: But he will own the pooreſt and meaneſt of his ſervants, that have Chriſt ſhining in them, as his Jewels, as the apple of his

Col. 3. 11.

Barbarorum barbariſſimus

Job 34. 19
Act. 10. 34
Gal. 6. 3.
Mal. 3. 17.

eye, to whom he sends his holy Angels to attend upon them. *For in heaven their Angels behold the face of my father which is in heaven*, Mat. 18.10.

And as God respects nothing in any man but Jesus Christ: so likewise the Saints of God have esteemed of men only as they have seen Christ in them. So *David* professeth that all *his delight was in the Saints that were on earth*, in whom Christ appeared. Ps. 16.1,2,3

And Saint *Paul* tels us he regarded no man after the flesh (or in fleshly respects) as they were wise, learned, rich, honourable, no not Christ himself; that is, as he was a Jew born of their Nation, or so as to expect great things from him on earth, as the Jews did, but only spiritually: Nay, he would not so much as write a letter or Epistle to the greatest Monarchs in the world that were not in Christ, but to the poor Saints in *Corinth*, *Ephesus*, *Galatia*, &c. And to *Philemon* the Master, for a poor servant *Onesimus* sake. Indeed he wrote to one Lady, but she was an elect Lady, one that was godly as well as noble. 2 Co. 5.16

M. *Fox*, when a great Lord and wicked, met him in *London* in the streets, and askt him, how do you M. *Fox*? he said

ſaid little. Doe you not know me? ſaid the great Lord, No not I, ſaid M. *Fox*: I am ſuch an one, ſaid he; Sir, *I deſire* (ſaid M. *Fox*) *to know nothing but Jeſus Chriſt, and him crucified.*

Policarpus at a certain time meeting with *Marcion* the Heretick, he ſaid unto him, Do you not know me? Yea, ſaid *Policarpus*, I know thee to be *the firſt begotten childe of the devil*: ſo little we ſee did theſe holy men eſteem of any, though otherwiſe never ſo great, that had not Chriſt formed in them. Primogenitum Diaboli. *Euſ.*

Indeed, naturall men are ready to deſpiſe a Chriſtian, though Chriſt ſhines in him never ſo gloriouſly, if he be poor, and admire the rich, *Iam.* 2. As *Aigalond* King of the Moors, when he came to the King of *France* to be baptized, and ſaw a great many poor tatterd people at his door, asked what they were: It was anſwered, theſe are the ſervants of Jeſus Chriſt; he went back in a fury and diſcontent, and ſaid, he would never ſerve ſuch a Maſter that could keep his ſervants no better. But *Ingo* King of the *Veneeds* (contrarily) at a great feaſt, at that time, to ſhew his great love to Chriſts Saints, ſet his Pagan Nobles in his Hall, and certain poor Chriſtians

with himself in his Parlour.

5. Fifthly, The excellency of all our works is from our knowledge of Christ; which though never so excellent in themselves, as Prayer, Preaching, Alms, *&c.* God regards them not, they stand for nothing, they are but Cyphers, till Christ be joyned with them: even a penny given to a poor beleever out of love to Christ, and in the name of a disciple, and coming from one that is in Christ, is more available, and of more account with God, then 20000lb given even to pious uses, if it comes from one that is not in Christ, and is given for vain glory and by respects; One prayer made by them better then a 1000 made by hypocrites: Alas! their best actions they are but as blots and Cyphers, and at the best but shadows of vertues, nay, *splendida peccata* fair and shining sins, beautiful abominations in a man out of Christ. Like as the Phœnix gathers sweet odoriferous sticks in *Arabia* together, and then blows them with her wings, and burns her self with them; just so we burn our selves with our own good works, be they never so sweet and good, if separated from Jesus Christ.

Absque Christo, omnis virtus in vitio est. *Luth.*

It is Christ, and Christ alone that sweetens

tens and perfumes all our prayers, hearing, almes, and all our duties, and makes them acceptable: As Apothecaries ſweeten all their Confections and Cordials with Musk and Sugar. Rev. 8. 3.

The Perſians had certain trees that bare poyſoned fruit, and they by ſtealth had planted abundance of them among the Turks, hoping thereby to poyſon them: but with the change of the ſoil, the fruit changed its quality, and in ſtead of poyſon became wholſome food. So our works that were poyſon before, are ſweet and good, when they proceed from a man planted into Chriſt: *Seeſt thou not how Faith wrought with his works?* ſaith Saint *Iames*, James 2. 22. It was faith made *Abrahams* works accepted, which elſe had not been regarded.

Chap. X.

The knowledge of Iesus Christ and him crucified, is the most profitable knowledge.

2. NOw followeth the second reason why we ought to study to know Jesus Christ and him crucified: becaus it is the most *profitable* knowledge in the world; It's better to know Christ *thine*, then to know all the riches in *London*, nay all the kingdomes in the world *thine*. As one Pearl is better then a great deal of lumber, so one Christ weighs down all the kingdomes in the world; *for what should it profit a man to winne the whole world* (and lose Christ) *and lose his own soul?* Mat. 16. 26.

This is the Pearl of great price for which the rich Merchant sold all that he had, and bought it, and found more joy in this one Pearl alone, then ever he did with all that he had without the Pearl; Nay more, Saint *Paul* tels us, there are *unsearchable riches* in Christ, such as can never be traced or found out, no more then we can finde the way of a Ship in the Sea, or of an Eagle in the ayr: But (as the word signifies in the Original) we

Mat. 13. 44 46.

ἀνεξιχνίαστον πλοῦτον. Eph. 3. 8.

we are like hunting dogs that have loſt their game, having neither footſtep nor ſent left to purſue. As Gods wayes, ſo the riches of Chriſt are paſt finding out. He is the one thing needfull, whom obtaining, we need no more to make us happy. *One Chriſt will be to thee inſtead of all things elſe, becauſe in him are all good things to be found.* Aug.

Rom. 11. 33.

Lu. 10. ult. Ipſe unus erit tibi omnia, quia in ipſo uno bono, bona ſunt omnia. *Aug.*

And this appears in four reſpects.

1. Becauſe Chriſt will give us better things then the world hath. 2. More ſatisfactory to the ſoul. 3. More durable riches. 4. Chriſt brings with him the bleſſings of this life alſo. Firſt, I ſay, becauſe Chriſt will give us better things then the world hath; Alas! what doe we finde in the world but a bundle of *thorns and vanities?* we feed upon aſhes (and good enough to feed duſt and aſhes) which was the Serpents curſe, *on thy belly thou ſhalt go, and duſt ſhalt thou eat*, Gen. 3. They are but *pits*, and broken empty pits, that can hold no water. They are but *Cabull*, dirty Cities, our fathers dunghill, not inheritance, windy huſks (the Prodigals fare) not ſolid bread, a hard ſhell and a dry kernell.

Eccl. 1. 2. Jer. 44. 20 Jer. 2. 13.

Yea, they that finde moſt ſweetneſſe in the world, finde it like a Bee-hive, wherein

Iſa. 55. 2. γλυκύπικρα, *bitter-ſweets.*

wherein perhaps they have tasted a little honey, but they have been stung with a thousand Bees: For so God hath told us before-hand; though we have golden dreams of framing a Paradise of pleasures to our selves here, yet we shall finde the gates of Paradise shut on earth, open only in heaven. Our Paradise is now become a *Bochim*, a place of Lamentation; for so he hath decreed; *Cursed is the earth for thy sake, in sorrow shalt thou eat of it all the daies of thy life: thorns and thistles shall it bring forth unto thee.*

Gen. 3. 18, 19.

But will Christ feed us with vanities, vexations? with earth and ashes? No, no, he will feed us with the dainties of heaven, and will open unto us the treasures and Jewels that are found in the richest Cabinet of God himself, He will *give us grace and glory, and no good thing will he withhold from us if we walk uprightly*, Psa. 84. *ult.*

Eph. 1. 3.

Col. 2. 13. Rev. 20. 6. Mat. 9. 2. Luk. 7.

First, He will give us the grace of *justification*, a pardon for all our sins, and deliverance from hell and death, *Rom.* 8. 1. He will say to us as to the Palsie man, *Be of good cheer, thy sins are forgiven thee*: and as to weeping *Mary*, *Woman, thy sins are forgiven thee.*

And

And this alone is a greater blessing then all the riches in the world; *Blessed is that man whose iniquities are forgiven*, Psalm 32. Now we may triumph over death and hell. *Death, where is thy sting? hell, where is thy victory?* Who shall lay any thing to our charge, now Christ hath charged himself with our sins? O how would a damned soul that feels the punishment and weight of sin prize this mercy! *Comfort ye, comfort ye my people, saith the Lord: and say to her, her iniquity is pardoned, her warfare is accomplished*, Isa. 40.1,2.

2. He will give us the grace of *acceptation*: we shall be looked upon and accepted as righteous as Christ himself was for us; for *as he is, so are we in this world*, 1 Joh. 4.17. Alas! our righteousnesse, even of the best man, is too short to cover our nakednesse, *Isa.* 64.6. But Christ is *the Lord our righteousnesse*: his grace is sufficient for us, God can exact no better obedience from us, then Christ hath performed for us.

2 Cor. 5. *ult.*

1 Cor. 1. *ult.*

3. He will give us the grace of *sanctification*: Not only pulling off our chains of darknesse, the devils fetters, but also decking us with the jewels of holinesse, the Angels glory, by cloathing our souls with

Col. 1. 13.

with divine inclinations, to be made partakers of the divine nature, and our hearts to be made after Gods own heart. Of briars and thorns he will make us lillies and roſes, of lyons lambs, of black he will make us comely, of crooked he will make us ſtrait, of filthy he will make us clean, and turn our hearts to the hatred of ſinne and love of all righteouſneſſe.

Eze. 16. 12
Joh. 1. 16.

4. He will give us the grace of *Adoption*: of vaſſals and children of the devill to be the ſpouſe, the members of Chriſt, nay, the ſons of God, which perhaps is that new name ſpoken of *Rev.* 2. 17. Now, *behold what love the father hath beſtowed upon us, that we ſhould be called the ſons of God*: thereby intimating that he bears to us the affection and protection of a father to his children. Now how dear are our children to us? Can a mother forget her childe? Parents love their children though they have many infirmities, ill qualities, they bear with their weakneſſes, grant their petitions, (*If a ſon ask bread, will he give him a ſtone?*) provide and take care for them, and give them an inheritance: But God our heavenly father bears greater love to us then ever naturall father did to his childe,

Joh. 1. 22.
1 Joh. 3. 1.

childe, and therefore will much more bear with our weaknesses, hear our prayers, take care and provide for us, and at last give us an inheritance among them that are sanctified.

5. He will give us the grace of *reconciliation*: whereby God is as good friends with us through Christ, as if we had never offended him, *Col.*1.21.

6. He will give us the grace of *cooperation*: *for We are able to doe all things through Christ that strengthneth us*, Phil. 4.13. But *without me you can do nothing*, as an instrument, though tun'd, yet will make no sound without a hand to touch the strings: or as Organs will make no musick exeept you blow them.

7. He will give us the grace of *corroboration*: for *his grace shall be sufficient for us*, that no sin *shall have dominion over us*, Rom.6.14. 2 Cor.12.9. when we are weak in our selves we are strong in God: As *Sampson*, while God was with him, no Philistim was too strong for him: while God keeps us we shall not fall, and when he keepeth us not, we cannot stand: as *Sampson* could not when God had forsaken him.

8. He will give us the grace of *coagulation*: enabling us to grow in grace till

till we come to the measure of grace that God hath appointed us to come unto. *Eph.*2.21.

9. He will give us the grace of *preservation*, to continue to the end, 1 *Pet.*1.5. *We are kept by his power through faith unto salvation: our life is hid with Christ in God*, Col. 3.3. so as nothing shall ever separate us from his love; for who can pluck us out of the hand of God and of Christ? *Ioh.*10.28. *Rom.*8. ult.

10. He will give us the grace of *consolation*: for he will send the holy Ghost (not only the sanctifyer, but) the comforter to chear our hearts, as he promised us, *Ioh.* 15.26. which exceeds all other joy and comforts, being unspeakable and glorious, 1 *Pet.*1.8.

11. Lastly, He will give us the grace and gift of *glorification*: if we know Christ is ours, then we know heaven is ours, and all the pleasures that are in it; That that day we die, we shall be with Christ in Paradise; for *the same glory thou hast given me I have given them*, saith our Saviour, *Ioh.* 17.24. and *we shall sit together with him in heavenly places*, Eph. 2.6. Other knowledge may bring pleasure and content, but no other knowledge can bring salvation, but only the knowledge

knowledge of Jesus Christ and him crucified; Can the son of *Ishai* give you Orchards and Gardens? *&c.* said *Saul*; and can the knowledge of earthly things inrich you with these treasures?

2. Secondly, As Christ gives better things then the world hath, so likewise he gives us those things that give more satisfaction and content to the soul, then all things else in the world can do; why are these earthly things cal'd *empty pits*, but because they are empty of content? though there may be some good in them, yet not the good we expect, that is, *content*, Because nothing can give content but that that joyns God and the soul as friends together, for which end it was created, and without whom the soul can finde no content in all things else, but flies up and down like a Bee from one flower to another, from one comfort to another, to get more sweetnesse; but when once it enjoys God, it saith, I have enough; as *Iacob* said, I have enough, my son *Ioseph* is alive; and then the minde is as quiet as a Bee that is got into her hive, or a bird that is got into her nest, or a Beast that is got into his Den, or as the Dove when she got into the Ark: and the reason is, because

God

God hath all fullneſſe of happineſſe in him that the ſoul can deſire: for *God is* Gen. 17.1. *all ſufficient*; A Bee flies from one flower to another, becauſe ſhe wants honey enough in that flower, but when ſhe is put into a pot of honey, then ſhe ſeeks no farther: A thirſty man, give him a glaſſe of water, he is not ſatisfied, for ſaith he, this little water is not able to quench my great thirſt; but carry him to a River, and then he ſaith he hath enough.

Thirdly, Chriſt gives more durable riches then the world hath; all other things have their time to leave us; Here they are gotten and here they are loſt; The world is like the gardens in *France* or *Italy*, where men may eat of the fruits of the garden what they pleaſe, while they are in the Garden, but can carry nothing out, for then the Gardner ſearcheth and emptieth their pockets; even ſo when death comes ſhe will empty our pockets, that we can carry nothing with us out of the world. Riches have Eagles wings and quickly fly from us; Honours are like a Cryſtall-glaſſe, *Quò magis ſplendeſcit citiùs frangitur*, the more it ſhines the ſooner broken; And what are pleaſures but bubbles of Sope, pleaſant

Hìc acquiruntur, hìc amittuntur.

sant to see to, but quickly blown out: And our time is a coming that we must bid a sad farewell to all things here; farewell husband, I shall never see thy face more; farewell wife, farewell children, friends, riches, honours and pleasures, both sinfull and lawfull; And perhaps if we be not the better provided, we shall bid farwell God, farwell Christ, the joyes of heaven and eternall happinesse; But Christ abideth ever; If we know Christ ours, we shall never bid farwell to Jesus Christ; He is the good part that shall never be taken from us; Then we may say as *Dives* spake (though brutishly) *Soul take thine ease and be merry, for thou hast goods laid up for many years*; yea even to all eternity. That joy lasts for ever, whose object remains for ever.

Luk. 10. *ult* Rom. 8. *ult* Æterna erit exultatio, quæ bono lætatur æterno.

4. But fourthly and lastly, Christ brings with him the blessings of this world also, *Seek the Kingdome of God and his righteousnesse, and all these shall be cast upon you* into the bargain, as a loaf to the dozen, or a little handfull to the measure, *All things are yours*, if you be Christs; for Christ comes not *vacuis manibus*, empty handed. And this appears in four particulars.

Mat. 6. 33.

1 Cor. 3. 26

First, We shall have certainty of provision. We may say with *David, The Lord is my Shepheard, I shall not want*; for God hath said it, *I will never leave thee nor forsake thee*, Heb. 13. 5. Hath he given us Christ? and *will he not with him give us all things else?* What can God deny us that is good for us, that hath not denied to give his Son for us? Will a man give us the garden and not the flowers? the land and not the trees? And will God give us heaven and deny us earth? Are not two Sparrows sold for a farthing, and yet your father provideth for them? Will God take care for Sparrows, and young Ravens, *&c.* and not for thee, *O thou of little faith?* Will a man take care to feed his cattle in the field, his Horse in the Stable, his Swine in the Sty, and will he not take care for his Wife and Children that sit at his own Table?

Psal. 23. 1

Rom. 8. 32

We are ready to say, especially the poorer sort, as *Isaac* said to *Abraham*; Here is wood, but where is the sacrifice? Here are mouths, but where is the meat? But let us answer our souls as *Abraham* did his son; *O my son, God will provide.*

Or perhaps we will say as the disciples said to Christ; Here are a few loaves and

two

two little fishes, but alas what is that among so many? And yet you know with the blessing of Christ it served them all: The Prodigall could say, if once I could get home into my fathers house, there is bread enough.

When *Hagar* looked into her bottle, and saw that empty, she fell a weeping; but when she saw the fountain or well of water, then she was satisfied, for then she knew she could fill her bottle again; So regard not so much though thy bottle be empty, remember the Well is full. *I have been young*, saith *David, and now am old, yet I never saw the righteous forsaken, nor their seed* (though) *begging their bread* (as *Broughton* reads it) *Psal.* 37.15. and truly seldome begging bread, perhaps not in *Davids* time, nor in his experience; though it may be possible for a childe of God to beg his bread, as in the parable of *Dives* and *Lazarus*, for all things fall alike to all, yet this is seldome, and then he is not forsaken of God; And though perhaps we may want what we desire, yet we shall never want what God sees best and fittest for us to do him service withall.

Alwaies, the greatest estate is not fittest for us; as a great shoe fits not a little

foot, nor a great sail a little ship, nor a great ring a little finger, which though it have more gold in it, yet a lesser were better and fitter for us. *Bellarmine* in his Catechism hath an excellent expression; suppose, saith he, a King having many children of severall ages, should apparel them in cloth of gold: Now he that is sixteen years old hath more gold in his robe then the childe that is but five or six years old; yet the childe would rather have his own garment then his elder brothers, because saith he it is fitter for me: So if thou hast that estate that is fittest for thee, surely that is best for thee.

Secondly, As we shall have *certainty of provision*, so we shall have it *with better right*; as coming to us not only by providence, but from the Covenant of grace, and streaming to us through the bloud of Christ: Wicked men have a providentiall right as creatures, as appears in *Act.* 5. 4. *Was it not thine own while it was with thee?* said *Peter* to *Ananias*; when he kept back part of the price. But the Saints receive them as the Spouse and members of Christ who is heir of all, and so through him they have right to all; *All things are yours*, because

you

you are Christs, and Christ is Gods, 1 Cor. 3.22,23. Now a man were better have courser fare, wear meaner cloathes, &c. when they are paid for, then richer, and be in the books, and his cloathes not paid for.

Thirdly, We shall have our blessings blessed and sweetned with our fathers love; which doubles their sweetnes, like as sweet water sprinkled upon sweet flowers makes every flower smell the sweeter, or as wine sweetned with sugar, makes it more pleasant: Whereas all out of Christ have them with our fathers curse, *Mal.* 2.2. *I will curse their blessings, yea I have cursed them already.* So *Rom.* 11.9. *Let their table be their snare, a trap and a stumbling block*, &c. And so they become like sweet flowers poysoned, the sweeter the more dangerous. Hence wicked men out of Christ, may injoy all good, and yet injoy no good at all; Nay the more they abound in blessings, the more their curses abound. Deut. 28.

Suppose a father should give a small portion to his childe, but withall, saith; Son, take this portion, it's but little, but thou hast it with my love, and I pray God blesse it to thee; And to another he gives a greater portion (or perhaps he

puls it from him, as the Prodigall did from his father) but withall saith; Take it and choak with it, let it be accursed to thee. Now there is great difference between a gift received with our fathers blessing, and with his curse. God give me a little with my fathers blessing, rather then a great deal with my fathers curse; *Better is a little with the fear of the Lord, then great treasures and trouble therewith*, saith *Solomon*, Prov. 15. 16.

Fourthly and lastly, These are given in hand as pledges of our future hopes; Take these for present, but greater things are laid up for thee hereafter, *Ps.* 31. 19. *How great are the things thou hast laid up for them that fear thee?* He that knows Christ to be his, may say, I have these and heaven too, I have these and Christ too, these are not my portion, that is to come.

But these are the wicked mans portion, *Psal.* 17. 14. *They have their portion in this life*, there is all, they must expect no more; they may say, I have house and land, riches, honours and pleasures; but I have no part in Christ or heaven: with *Dives*, I am merry now, but to night I may be in hell with him. Now what joy hath a condemned man in the society

of

of all his friends, in daintiest fare, in all delights and pleasures, whiles he wanteth his pardon, every hour expecting execution?

Chap. XI.

That the knowledge of Jesus Christ and him crucified, is the most comfortable knowledge.

3. NOw followeth the third and last reason why we ought to study to know Jesus Christ and him crucified; Because it is the most comfortable knowledge in the world; In other things, *He that increaseth knowledge, increaseth sorrow.* But the more a man knows of Christ, and his part in him, the greater is his joy; A poor godly man that knows Christ is his, hath more joy in his heart, and lives a more comfortable life, then the greatest rich man that hath all abundance, great mannors, is rich in gold and silver, but knows not that he hath any part or portion in Jesus Christ, 1 *Pet.* 1. 8. *After you beleeved, you rejoyced with joy unspeakable and glorious*; yea such a man carries heaven about him, and the joyes of it; *for the Kingdom of heaven is righteousnes,* Psal. 4. 7. Psal. 66. 3.

and peace, and joy in the holy Ghost, Rom. 14.17. and this appears especially in four conditions.

1. In time of spirituall distresse, when our sins are gone over our heads, like mountains and milstones, too heavy for us to bear. Come to me, saith Christ, though thy heart be never so heavy, *and I will ease thee*, when all other things will
Mat.11.28 be bitter and miserable comforters to thee. *A sword shall pierce through thy soul* (saith *Simeon* to *Mary*) *that the thoughts of many hearts may be opened*, that is, may
Luk.1.35. be *eased*; as a sore when it is opened it is *eased*. When I was scorched with the heat of Gods anger, *I sate under thy shadow* (saith the spouse, *Cant.*2.3.) *with great delight*; Like as *Jonas* Gourd, or a tree with broad leaves, shadows from the heat of the sun, so doth Christ from the heat of Gods hotteſt displeasure, when he seemeth most angry with us, even in the most seasonable time when the soul is most ready to faint (as shadows are sweeteſt in hotteſt seasons) whenas all other worldly comforts are but as so many burning glasses to scorch the soul more, or at best but fleeting shadows which quickly fly away; but a soul may stay it self for ever, and be comforted under

under his ſhadow, becauſe Chriſt interpoſeth himſelf between an angry God and a wounded ſoul, and he is content to be ſcorched with Gods wrath, that we might be cooled and comforted.

2. The knowledge of Chriſt is moſt comfortable in time of greateſt perſecution, impriſonment, baniſhment, *&c.* (like as the Unicorns horn ſweetens all poyſoned waters) for *then We know he will be our God, to comfort us in all our tribulation*, 2 Cor. 1.4.

The three children we know were in the fire, but unto them it was no fire, becauſe Chriſt was with them in the fire; and *Daniel* was in the lions den among the lions; but to him they were no lions, but as ſo many lambs in ſtead of lions, becauſe Chriſt was with him in the den of lions.

Paul and *Silas* were whipt indeed, but it was with Roſemary branches, becauſe they found more pleaſure then pain, more joy then ſorrow: Yea and they were in priſon too, but it was ſweeter to them then a parlour, where at midnight they ſung Pſalms for joy, becauſe Chriſt was with them in the priſon.

Nihil ſentit crux in nervo, quando animus eſt in Cælo.

The holy Martyrs amidſt the flames of fire clapt their hands for joy, becauſe Chriſt

Christ was with them in the fire. *Me-thinks*, said one, *I tread upon pearls* (when he trod upon *hot burning coles*) And, *I feel no more pain then if I lay in a bed of Doun*, and yet he lay in *flames of fire*. Ac-
Phil 4. 13. cording as the Lord hath promised, he
Jer. 30. 11. *will lay no more upon us then he will enable*
Ps. 103. 13. *us to bear*, 1 Cor. 10. 13.

3. The saving knowledge of Christ is most comfortable in our greatest affliction, sicknesses, losses, crosses, disgraces; for likely, as our afflictions abound, our comforts abound much more, as the stars shine brightest in the darkest night.

This comforted the Church in her captivity when she walked in garments rouled in bloud: Yet (saith she) *Unto us a childe is born*, Esa. 9. 6. Alas but cold comfort a man would think for her to remember a Christ to come six or seven hundred years after, especially in respect of her present misery: Yet this was their greatest stay and comfort; for while Christ came not, so long they were sure they could not totally be rooted out;
Gen. 49. 10. because God had promised *The scepter should not depart from Judah till Shiloh* (that is, till Christ) *should come*; (and indeed they were never totally ruined till Christ came) and also because by Christ,

all

all temporall punishments are sweetned and made comfortable unto us. What comforted *Job* amidst all his heavy and grievious afflictions, but this? Yet *I know my redeemer liveth*, &c. yea even this alone supported *Habakkuk* in the time of his own, and the Churches misery, *Hab.*3.17,18. *Though the figtree shall not blossome, nor shall fruit be in the vines, the labour of the olive shall fail, the field shall yield no meat, the flock shall be cut off from the fold, and there be no herd in the stals, yet will I rejoyce in the Lord, I will joy in the God of my salvation.*

And the reason is, because if we know Christ savingly, we are sure of two things,

First, That whatsoever befals us, it shall come in his love to us; For *we are chastened, that we might not be condemned.* Rev.3.19. 2 Sam.7.14. And is it not mercy and love to be but whipt or branded, when a man should be hanged? To be but chastened when he should be damned? Any thing lesse then hell is mercy.

And secondly we are sure that it shall do us good, *Rom.*8.28. *All things shall co-work together* with God *for* our *good*, though we are not sure of prosperity, nay we know not what afflictions we may

may meet withall, nor what cup we shall drink, yet we are sure of this, that *goodnesse and mercy shall follow us all the dayes of our lives.* If we be poor, it shall be good poverty; If sick, it shall be a good sicknesse; If in disgrace and reproach, it shall be good disgrace, *&c. Blessed is he whom thou chastisest and teachest*, saith *David.* God will turn all our water into wine, as Christ turn'd water into wine when he wrought his first miracle; and (like *Sampsons* riddle) *Out of the eater shall come meat, and out of the strong shall come sweetnesse:* even lion-like afflictions that would seem to tear us in pieces, and devour us, will bring hony and sweetnesse to us; As the *Israelites* that were fourty years going through a wilderneſse full of troubles (when they might have gone it in fourty daies) but God tels them the reason was, *That he might humble them, and prove them, and doe them good in the latter end.* As indeed he did. So likewise *Joseph* tels his brethren, *You intended evil against me, but the Lord turned it to good,* Gen. 50. 20.

Pſ. 23. 6.

Deut. 8. 16

Question. But you will say, *what good* shall afflictions work for us?

Anſ. I answer, sometimes they shall work temporall good for us in this life.

Ioseph

Joseph had his time to be under a cloud, and was thirteen years in prison by false accusation, but God in due time remembred him, and caused his sun to break out of a cloud, as God hath promised, *Psal.* 37. 5, 6. *Commit thy way to the Lord, trust in him, and he shall bring it to passe, and he shall bring forth thy righteousnesse as the light, and thy judgement as at noonday*: Who for thirteen years *imprisonment*, reigned fourscore years like a King in *Ægypt*.

David you know had seven years banishment, yet it ended in a glorious reign of fourty years continuance.

Ruth a while like a servant may glean among the sheaves, but ere long she is mistris of all those fields wherein she gleaned. And *Job* a while may be stript of his goods, children, and all his comforts, but ere long he doth enjoy them doubled to him, even as much more of every comfort as he had before, *Iob* 42. 12, 13.

Secondly, But however, it shall allwaies work for our *spirituall good*. *By the sad look the heart shall be made better*. Like those in the time of the sweating sicknesse that were smitten with Rosemary branches to keep them waking, and from sleeping

Eccl. 7. 3. Heb. 12. 10 Joh. 15. 2.

sleeping to death; though they cryed out at the smart of the blows against those that smote them, O you kill me, you kill me; whereas alas they had been killed with their disease, if they had not been smitten; Or as tender mothers that give their children sometimes bitter wormwood and Aloes, but 'tis to kill the worms (or else they would never let their children taste so bitter a potion) and likely too, it is sweetned with sugar.

There is a four-fold spirituall good by afflictions to every one that knows Jesus Christs savingly.

1. They keep the heart tender and humble, pliable and buxome to God (*Remembring my wormwood and my gall, my soul hath them in remembrance and is humbled in me*, Lam. 3. 19. 20.) as they did *David* when *Shemei* cursed him, Let him curse thee, saith he, for God hath bidden him: and when God chastised him with the pestilence, *It is I have sinned* (saith *David*) *but what have those sheep done?* And *Ionas* after he was cast into the sea and restored, the second time he could finde his way to go right to *Nineveh*.

2 Sam. 24. Me me adsum, &c.

2. They keep us from backsliding, for else

else we would lose our graces: as too much sun-shine makes the corn to shale and lose its fruit. Where did *Adam* take his fall but in Paradise, in the midst of the trees of pleasure? When we are in prosperity we are ready to kick the heel and forget the Lord; like the hunting dogs in *Cicily*, that lose their game, by reason of the sent and smell of the sweet flowers they run amongst; A Bee is quickly drowned if she get into a pot of honey: *Ease slayeth the foolish, and the prosperity of fools destroy them*; He is a wise man that knows how to use prosperity well, and this made *Paul* say he had learned to abound, as if he should say, that is a hard lesson that every one hath not learned: you know the Sun and the Winde that strove for the mans cloak, when the winde blew he kept it the closer wrapt about him, but the warm Sun made him lay it aside.

3. They make us fear to sin that have so smarted for sinne: The burnt childe dreads the fire; excellent is that speech of *Iob*: Job 34.31,32. *Surely it is meet to be said unto God, I have born chastisement, I will not offend any more; That which I see not, teach thou me, and if I have done amisse, I will do no more.* As a childe

childe will fear to commit that fault for which he hath well ſmarted.

4. They make us grow in holineſſe, and wean us from earthly delights (as the Iſraelites bondage made them weary of *Ægypt*) They are but Gods pruning knives, to let us bleed, and *purge us that we might bring forth more fruit*, Joh. 15. 2. like as we ſee flowers ſmell ſweeteſt after a ſhower; Or, as the burning buſh that burned yet conſumed not, but was the brighter for the fire; Or as gold put into fire, loſeth its droſſe, but nothing of its ſubſtance, and is made the purer gold; or as grapes under the preſſe make the ſweeter wine; Or as wheat under the flail hath its chaff beaten off and is the purer corn: ſo are afflictions to all that are in Chriſt, and know Chriſt theirs; they make them like Roſes, which though ſweet alwaies, yet they never drop ſweet water, but when the fire is under them; Or as ſpices, when beaten to powder, then they ſmell the ſweeteſt.

2 Cor. 4. 17. Mat. 5. 12. 3. Thirdly, Afflictions ſhall encreaſe our crown of glory, the deeper our die is in affliction, the better ſhall we weat our ſcarlet robes in heaven, *Rom.* 8. 18. *I reckon* (ſaith *Paul*) *our ſufferings in this*

this life are not worthy our glory that shall be revealed. Chrysostome said, if one man did suffer all the sorrows of all the Saints in the world, yet they are not worth one hours glory in heaven.

4. Fourthly and lastly, The knowledge of Christ and him crucified with a saving applicatory knowledge, is most comfortable in the hour of death: Such an one can triumph over death, saying, *Death, where is thy sting? hell, where is thy victory?* Because though death in it self be full of anguish, and is the destruction of nature, yet if thou art in Christ, and knowest Christ is thine, the cup is sweetned with good ingredients. For thou art sure of two things. 1 Cor. 15. 56.

1. Thou art sure to die comfortably (ordinarily) and not fearing, but longing for death; *We know* (saith *Paul*) *when this our Tabernacle is broken, We have a house not made with hands, eternall in the heavens; wherefore We sigh and groan to be cloathed with our house which is in heaven. When I walk through the valley of the shadow of death* (saith *David*) *I will fear no evill, for thou art with me, and thy rod and staff comforteth me,* Psal. 23.4. *And* Simeon, *Now letteſt thou thy servant depart in peace, for mine eyes have seen thy salvation.* 2 Cor. 5. 1, 2, 3. Luk. 2. 29. Phil. 1.

Yea ſometimes before they go into heaven they are wrapt up into the third heaven with joy, as *Paul* was in his rapture, 2 *Cor.* 12. (though in another manner.) Some have profeſſed they never felt ſuch joy in all their lives as at the hour of their death.

Paula that noble Lady, when one did reade to her *Can.* 2. 11. *The winter is paſt, and the ſinging of birds is come:* yes, ſhe replyed, the ſinging of birds is come, and ſo ſhe went ſinging into heaven; Another being, as they thought, in a ſwound a little before her end, they cried, give her ſome *Roſa Solis*; but ſhe put it back, ſaying, I have *Roſa Solis* you know not of.

Ambroſe ſaid to his friends about him when he died, I have not ſo lived that I am aſhamed to live, nor yet fear I death, becauſe I have a good Lord.

Glover, from whom God did hide his face long before, yet when he was going to the ſtake, ſaid to his friend *Auſtin*, he is come, he is come: that is, the holy Ghoſt the Comforter is come. Truly it is nothing to die if we can die in the faith: ſee the promiſes and embrace them, *Heb.* 11. 13. but rather the moſt happy meſſenger that ever came to us.

But

But you will say, Do such alwaies die comfortably? I answer, Not alwaies, but ordinarily; for sometimes God hides his face from his own at death, as a just punishment for their want of close walking with God in the time of their prosperity, *&c.* And besides, we know death is fearfull in its best looks (called the King of fears) as is a lion, though his teeth and claws be beaten out: or as the Hawk to the Partridge, who trembles at the very sight of her scattered feathers, or like a Serpents skin that is formidable though stuft with straw. *Object.* *Answ.*

The vertuous Lady *Jane* when she covered her eyes with her handkerchief, and was to lie down on the block to receive the stroak of death, she cried out, *O what shall I doe, where is it, where is it?* she was filled so full of fear, that it much distempered her, though her faith failed not; yea, Christ himself feared death with a naturall holy fear.

Yet I say thou art sure at the least to be freed from despairing fear, and to be able to say with *Iob*, *Though he kill me I will trust in him:* and with *Iacob*, *O Lord, I have waited for thy salvation:* as our blessed Saviour on the crosse, still Iob 13.15

called the Lord, his God, when he felt no comfort from God; *my God, my God, why hast thou forsaken me?* And the reason is, because Christ hath promised, that *neither life, nor death, shall be able to separate us from the love of God in Christ our Lord*, Rom. 8. *ult.* And though Satan hath desired to winnow us as wheat, yet Christ hath prayed that our faith shall never fail us, *Luk.* 22. 31.

2. And secondly, If thou knowest Christ to be thine, thou art sure to die a blessed death, *Blessed are the dead that die in the Lord.* &c. because that day and hour thou diest, that day thou art sure thy soul shall be with Christ in paradise; for to all that know Christ savingly, death is but the harbenger to bring their souls to Christ: Let him fear death that is loth to go to Christ, saith a Father. Do not thou fear that desirest to be dissolved and to be with Christ. Death to thee is but as thy fathers horse to carry thee to thy fathers house; or like *Ioseph's* Chariot ratling with its wheels ready to carry old *Iacob* to his sonne *Ioseph*, so is death ready to carry thee to thy Saviour Jesus.

Rev. 14. 13

Ejus est timere mortem qui ad Christum nolit ire. *Cyp.*

Alas! our misery lies in our life (*we die while we do not die*) not in our death, therein

therein lies all our happineſſe; for we ſhall not die but live ſtill, only we ſhall exchange the place of our living; inſtead of *Ægypt* to live in *Canaan*, inſtead of earth to live in heaven. Morimur dum non morimur.

Now, are we afraid to live? No, life is ſweet; then fear we not to die, for that brings the ſweeteſt and moſt happy life, and will make an exchange of a life of miſery for a life of glory.

Indeed to them that know not Chriſt, O how bitter is death! It is the moſt unwelcome meſſenger that ever knockt at their door; It muſt needs ſting them like a ſerpent, becauſe they go from all their happineſs to all their miſery. Death of it ſelf is bitter, but herein lies the ſting and ſtrength of death to all out of Chriſt, in that eternall death is entailed on it; They may ſay as once *Eliſha* did, 2 *Kin.*6.32. *Behold the murtherer, death is come to take away mine head: and is not the ſound of his maſters feet* (even of the devil and hell) *behinde him?* I fear not to die (ſaid one) but I fear to be damned. Mori non metuo ſed damnari metuo.

When *Saul* was told by *Samuel* (as he took him to be) to morrow thou ſhalt be with me (therefore what elſe but in heaven) yet the news pleaſed him

not (his conscience preached otherwise
1 Sam. 28. to him) but *Saul fell all along on the*
28. *earth, and was sore afraid, and there was no strength in him*; So *Belshazzar* did reade the hand-writing before *Daniel* read it, and trembled; for his conscience told him there could come no good news from heaven to such a wretch as he was.

And verily herein lies the sad condition of all men, that know not Jesus Christ savingly. That though they may make themselves merry and be pleasant in their lives, yet death makes
Isa. 50. 12. them miserable, *they shall lie down in sorrow.*

And though now Christ seems like a root out of a dry ground, having no-
Isa. 53. 2. thing in him why they should desire him, (for though he hath made rich promises, yet not of such things as they care or desire to be rich in, and with such hard conditions too as seem unreasonable, even the parting with their dearest lusts) yet at death what would men give for assurance that Christ were theirs? Would they not prefer this knowledge before all earthly blessings? As *Severus* said, if I had a thousand worlds I would now give them all to be found in Christ.

As

As crook-back *Richard* the third in his distresse, cried, a Kingdom for a Horse: O then then they will cry, A Kingdom for a Saviour.

Chap. XII.

A Reproof of those that know nothing of Iesus Christ.

IF this be so, that we ought to study to *know nothing but Iesus Christ and him crucified*, then they are justly to be reproved that study to know *nothing of Iesus Christ and him crucified*. There are five sorts of them who know nothing (or very little) of Jesus Christ and him crucified. *Use.* 1.

First, The heathens who are the greatest part of the world, and of whom there are millions of millions at this day, who want the means of knowledge, and can never attain salvation: *for if our Gospel be hid, it is hid to them that perish.* 2 Cor. 4.3. And *they are without hope*, Ephes. 2.12.

Some indeed think the moralized heathens that walked by the light of nature were saved (as some of the ancient

Chryſoſt. Clem. Alex. Caſaubon. Eraſm, Qui cui quam ſalutē promittit ſine Chriſto, neſcio utrum ipſe ſalutem habere poteſt in Chriſto, *Aug.* Act 17.31

and modern writers have thought) but Chriſt tels us the contrary, *Act.* 4. 12. *There is no other name under heaven whereby We can be ſaved, but only by the name of Ieſus Chriſt.* Though in compariſon of us that have the means, they are ſaid to have no ſin, *Joh.* 15.22. *If I had not come among you, you had had no ſin,* that is, their ſinne had not been ſo great, or no ſin in compariſon. I grant it is a queſtion whether it be a ſin or no in the heathens not to know Chriſt, to whom he was never revealed. It is true, ſome conceive it is a ſin in Heathens to want habituall knowledge of Chriſt, becauſe it was in *Adam* in innocency, and it had been his duty ſo to have acted, if God had commanded him, as now he doth command all men: Therefore habituall knowledge of Chriſt ſeems ſtill to be required even of Heathens, yea, and actuall applicatory knowledge, of all to whom Chriſt is revealed, becauſe the want is their ſinne, for which they ſhall be damned, *Joh.* 16.9. *Mar.* 16.16. But where the Goſpel is not revealed (as among the Heathens) there it ſeems not a ſin: for we are not bound to act that which God never revealed to *Adam*, nor ſince. There is *Lex interna* (id eſt, *in-*

ternus

turnus Dei conceptus) and *externa* or *revelata*, that is, there is Gods secret will hidden from us, and his revealed will made manifest unto us. Now Gods secret will is not our Law, but his will revealed. *Leges factæ instituuntur cum promulgantur.* Rayner. Panth. that is; Laws are only then in force when they are promulgated. But of this I am sure, if their negative infidelity be no sin (being *ignorantia privationis* or *negativa*, that is, being negative or privative ignorance, wanting the means of knowledge) yet their positive fidelity is odious, in that they trust to dumb Idols, to the stock of a tree, *&c.* whenas the light of nature tels them that they themselves are better then that they trust in (by which light of nature they shall be judged) Rom. 2. 13. yea, light of nature tels them, a living creature is better then the picture (as a lamb in the field or a bird flying in the air, *&c.* are better then a picture of them) And yet saith one, *si accepto spiritu occurrerent, ut monstra haberentur*, that is, if they should see the image of a lamb or bird of their own making, moving, running up and down, or flying in the air, as living beasts do, they would terrifie and scare them. And they would esteem

esteem them as horrid Monsters or Devils.

2. The second sort of those that know little or nothing of Jesus Christ and him crucified, are the Turks, that acknowledge God a Father, yet deny Christ a Redeemer, though they hear of Christ, yet despise him, reject, abuse him and his members, and prefer their Mahomet before him: whose sin is the greater, because their own religion is so absurd, fleshly, and filthy, and his rewards all fleshly, fitter for swine then men.

3. The third sort are the poor scattered Jews, of whom and for whom Christ especially came, to them still Christ is a mystery: they acknowledge *Moses* Law and the Prophets, but reject Christ as an Impostor, and look for a Saviour to come, when Christ is so plainly preached in their own Law; *Search the Scriptures* (saith Christ) *for they are they* Ioh. 5. 39. *which testifie of me:* And yet they remain 2 Cor. 3. (as *judiciarily*, so) *wilfully* blinde and 14. ignorant, as a just punishment of their own imprecation when they cried, *His bloud be on us and our children.*

4. The fourth sort are the Papists who nourish ignorance, teaching it to be the mother of devotion, whenas we know that

ignorance is the cause of sin, the fomenter, cherisher, and breeder of sin: *You erre not knowing the Scriptures*, saith our Saviour. And secondly, it is the punishment of sin; *Rom.* 1. 21. *because they knew God, and glorified him not as God, therefore their foolish heart was darkned.* And surely that religion cannot be good, which hateth the light: *he that doth evil hateth the light*; Neither is it likely that that should be the mother of devotion, that is the mother of Atheism, idolatry, and superstition: *Then when ye knew not God, ye did service to them which by nature are not Gods*, saith the Apostle, *Gal.* 4. 8. And this made the Athenians so superstitious in their worship and devotion, because they worshipped the *Unknown God.* But thus they pull out the peoples eyes, as the Philistims did *Sampson's*, and then they make sport with them.

Mat. 22. 19
Isa. 6. 9.
Ioh. 3. 20.

And further, though they know Christ to be a Saviour, yet they make him not the alone Saviour, but joyn with Christ their own works, and make themselves at least in part, their own Saviours: But if we adde but one mite to Christs treasure, we say Christ is not rich enough to save us, and so we make him no Savi-

our,

our, for *they that go about to ſtabliſh their own righteouſnes have not ſubmitted themſelves to the righteouſneſſe of God*, ſaith the Apoſtle, *Rom.* 10,3. Nay more, *Chriſt is become of no effect to you, whoſoever of you are juſtified by the Law*, Gal. 5.4.

5. And Laſtly, It reproveth all ignorant perſons among our ſelves, that know ſo little of Jeſus Chriſt, though they live amidſt ſuch abundance of light and means of knowledge, that they little differ from a beaſt, a man would wonder how they can make a ſhift or ſtudy to be ſo ignorant, who are even *like the horſe and mule that have no underſtanding*; As in the creation, *Darkneſſe covered the face of the earth*, ſo of their ſouls. Ask them what Chriſt is, they anſwer ſome of them, that he is a God, ſome a man, ſome an Angel, a Spirit, *&c.* Learned M. *Pemble* reports of a man dying, being asked what Chriſt was, he ſaid, he thought he was a towardly young youth, *&c.* Ask them what God is, they think him an old man in heaven, having eyes and hands as man hath: and though they will ſay in generall they have broken all Gods Commandments, yet when you come to ask them in particular, they have broken none of them, they

Pſal. 32. Ier. 4. 22. Iſa. 1. 2.

they know not what faith or repentance means, these things are riddles to them.

But let all thus grosly ignorant consider, first, that ignorance is inexcusable, because the Gospel shines so clearly in their faces (*The light shineth in the darkness, but the darkness comprehendeth it not*, Joh. 1. 10.) There is a three-fold ignorance. 1. A privative ignorance. 2. A willfull ignorance. 3. A negligent ignorance. Now their ignorance is not negative or invincible ignorance; but first it is willfull and affected ignorance; though light be come among them, yet they *love darkness more then light, this they willingly know not*, saith the Apostle, 2 *Pet.* 3. 5. they might know it but are loth to know it. They *shut their eyes lest they should see with their eyes*, Mat. 13. 15. *Depart from us*, say they, *for we desire not the knowledge of thy waies*, Job 21. 14. Now it is one thing *nescire*, not to know a thing, and another thing *nolle scire* not to be willing to know it when revealed. Or secondly, at least it is supine, careless, or negligent ignorance, when men will use no means nor take any pains for knowledge; these are said to hate knowledge. And this ignorance doth

Ignorantia privativa invincibilis. Pro. 1. 19.

Ignorantia pravæ affectionis. *Schoolm.*

Ignorantia supina. Pro. 1. 19.

doth much aggravate their ſinne, and make it without any cloak or colour of excuſe; *If I had not come among you* (ſaith Chriſt) *you had had no ſin, but now you have no cloak for your ſin*, Joh. 15. 22. *How ſhall you eſcape that neglect ſo great ſalvation?* ſaith *Paul*, Heb. 2. 3.

Ioh. 9. 41. 2. An ignorant heart is an evill heart: *Without knowledge, the minde is not good*, ſaith *Solomon*, Prov. 19. 2. ſurely, if the head be leprous, the body cannot be ſound; if the head be giddy, the body muſt needs ſtagger; if the eye be dark, Mat. 6. 22. all the body is dark.

3. All the works of ignorant perſons are evill, and works of darkneſſe: They can yeeld no obedience to God acceptably, becauſe it is brutiſh and not rationall ſervice; for how can we ſhun evill when we know not what is evill? Or do our duty when we know not our duty? The blinde eats many a fly; and who ſo bold as blinde Bayard? Ignorance made them lay violent hands upon Chriſt himſelf; but *had they known him, they would not have crucified the Lord of glory.*

4. Fourthly, They can have no repentance; for how can we repent and be grieved for our ſinnes untill we know them?

them? and how can we cry for mercy when we see not our misery? *Jonas* while he was asleep in the ship, feared not the tempest till awakened; the childe in the dark womb cryes not, till it come into the light.

5. How full of fear are they that walk in the dark? The *Ægyptians* when the plague of darkness was upon them, how uncomfortable was their condition? but what horrour will possesse thy dark soul in that hour of darknesse? how terrible will death be to thee? The Sun eclipsed at the death of Christ, was dreadfull, but more dreadfull will it be when the face of God is eclipsed toward thee. Light is sweet, but darknesse terrible.

6. And Lastly, Such have no part in Christ; for as in the creation, the first work God made was light, so in the regeneration the first grace God gives is light. *Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light*, saith the Apostle. The Eagle tries her young, whether they be her own, by this sign, if they can endure to to look upon the Sun, or else she owns them not (as they say) but casts them upon the hard stones; And certainly thy ignorance or knowledge discovers thee to be a childe of light, or a childe of darknesse Ioh. 17 3. Ioh. 4. 10. Eph. 5, 14.

darkneſſe; for God hath ſworn an ignorant perſon ſhall never come into heaven: *It is a people that do erre in their hearts, and have not known my waies,* Hoſ. 6. 6. Ioh 7. 49. *wherefore I ſware in my wrath they ſhould never enter into my reſt*, Heb. 3. 10. Neither will God ſhew them any mercy (which is uſually their excuſe) if they be ignorant, as appears in *Iſa.* 27. 11. My people are a people of no underſtanding, therefore he that made them will have no mercy on them. Nay Chriſt hath ſaid he will *come in flaming fire to render vengeance to them that know not God.* 2 Theſ. 1. 8. Ignorance will end in vengeance.

Neither will voluntary or negligent ignorance excuſe a *tanto*, or make ſin in a leſſe degree ſinfull, but it doth aggravate thy ſin, and it will aggravate thy wrath, *Joh* 3. 19. *this is condemnation*, that is, this makes their condemnation the greater, becauſe *light is come among them, but they loved darkneſſe more then light*; and therefore it is affected darkneſſe.

Ignorantia, minuit à peccato, quantum minuit à voluntario. *Aqu.* 2. 2. *Qu.* 76.

Queſt. What ſhould ignorant men do to come to the knowledge of Chriſt and their own ſalvation? I anſwer, 1. I adviſe all ignorant perſons to get a Catechiſm,

chism, and if they cannot get it by heart, yet let them reade it over and over, again and again: and for poor servants, let this be a part of their Sabbath daies work; I could wish likewise that Parents, Masters, and Ministers, would what they can set upon this work; Catechising teacheth the first principles and fundamentals in religion, and maketh grounded Christians, and would preserve them from schismes, errours, and heresies, and every winde of doctrine with which now so many are blown away for want of being well-grounded, as a ship without Anchor is tossed hither and thither with the windes. But a sure foundation will make a firm building, as the house that was built upon a rock, *the rain fell, the flouds came, the windes blew, but it fell not, because it was founded upon a rock*: Mat. 7.24.

Heb. 6.1. & 5.12.

Eph. 4.14.

2. Let them use the means of hearing, reading, conference with other Christians, asking them questions, *&c. Let us go* (said the people) *to the house of the God of Jacob, and he will teach us his waies*, &c. Isa. 2.3. Only come with an humble and teachable heart; *If any seem to be wise, let him be a fool that*

2 Tim. 3. 16. Joh. 5.39.

he may be wiser. 1 Corinth. 3. 18.

3. Let them have a care to practice what they know already; *for if any will do my will, he shall know whether it be of God or no,* Joh. 7. 17. But on the contrary, God will take away the knowledge we have, if we imprison the truth in unrighteousnesse, as Masters blow out the candle when the servants play with it.

Pro. 24. 13, 14. Rom. 1. 18 21. 28.

4. Let them be much in prayer: for Christ is our Prophet, and if we seek it of him, he will teach us so much as is necessary to salvation. *I counsel thee to buy of me eye-salve. If thou cryest after knowledge, and lift st up thy voice for understanding,* saith *Solomon*; *If thou seekest for her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and finde the knowledge of the Lord:* Therefore pray with *Job, Lord, what I see not, teach thou me*; and as *David* often, *Lord teach me thy Statutes*: As the naturally blinde cried, *Lord Jesus that I may receive my sight.* The hearing of the Word, reading, conference, and all means thou canst use to get knowledge, are but like so many Sun-dials, they will not shew thee how the day goeth till the Sunne shines

Rev. 3. 18. Pro. 2. 3, 4 Job 34. 32

shines upon them; So though there be a spirit in man, yet it is the inspiration of the Almighty that giveth understanding, *Iob* 32.8.

Chap. XIII.

A reproof of those that study to know all things else save Iesus Christ and him crucified.

IN the second place: if we ought to study to know nothing save Jesus Christ and him crucified: Then it justly reproves those that study to know nothing of Jesus Christ, but study all other things save the knowledge of Christ. Some study the knowledge of the creatures, and of the things of the world (like Moles alwaies groveling in the earth) to have skill in corn, cattel, land, *&c.* Others befool themselves in the studying of vanities; the soul spending her self to catch at shadows, and letting go the substance, as those Heathens *Rom.* 1.21. *They become vain in their imaginations.* That is, spending their time, and taking great pains in studying such things, the knowledge whereof was no *Use* 2.

waies profitable to themselves or others: like the Spider that with her intrails weaves a curious web, yet good for nothing, but to be swept down; Or like unto foolish children that sweat, and toyl, and heat themselves to catch Butterflies; Or as the Israelites did weary themselves to gather stubble in stead of straw; Or as Jeat that gathers drosse and refuse things to it self, but lets go all precious things; Or as the Loadstone that draws Iron to it, but lets go gold and silver: And thus they sow the winde, and reap the whirlwinde.

I remember a story I have read of *Alexander* the great, when one was presented before him that could do famous exploits, who said he could throw a Pease at a far distance upon the point of a Needle: But in stead of a reward or countenance given him from that noble warriour, he had a check from him; what said he, dost thou spend thy precious time in throwing Pease upon the point of a Needle? And surely all study after vain knowledge is but as throwing Pease upon the point of a Needle, and shall receive from God a check rather then a reward.

Others spend their time in studying

to

to know things hidden from them, and that concern them not. Thus the disciple enquired when Christ would restore the Kingdom of Israel, *Act.* 1. *It is not for you,* saith our Saviour, *to know the times and seasons,* &c. So *Peter,* Joh. 21. 13. *Master, what shall this man do? What if I will that he tarry till I come, what is that to thee?* &c. *Est aliqua docta ignorantia,* Aug. There is a learned ignorance; *Secret things belong to God, but revealed to us and to our children.*

1 Cor. 8. 2 Quærinon debet, quod solvi non potest. Melius est dubitare de occultis, quam litigare de incertis, *Aug.* Quæ supra nos, nihil ad nos. *Socr.* Quæ sunt occulta non sunt scrutanda, quæ manifesta, non sunt negligenda. *Prosp.* Tutum est nescire quod negligitur. *Amb.* Tit. 3. 9. 2 Tim. 2. 23.

Others spend their time in studying foolish questions, genealogies and curiosities, the knowledge whereof may gender strife, but are usually unprofitable and vain, Thus the Athenians had books of curious arts (περίεργα, which it's thought were Books of Necromancy) yet good for nothing but for the fire, *Act.* 19. 19. though they prized them at five Myriads, or fifty thousand peeces of silver, which if they were but the Roman penies, some have computed to come to about eight hundred pounds, others think they came to above * six thousand pounds. And thus the Schoolmen have wasted a great deal of precious time in very vain and unprofitable questions, *picking straws in*

Biſh. *Hall.* Quantum mali facit nimia ſubtilitas? *Senec.*

Divinity (as a reverend, godly, and learned Biſhop ſpeaketh:) And at the beſt they are but *Quæſtiunculis laſcivientes*, waxing wanton with vain and curious queſtions, as ſaith another.

* Nor can they agree in their rules of Art; ſome ſay *Plato* wanted order. *Ariſtotle* was dark; *Pliny* wanted method; and *Seneca* was lime without ſand. *Corn Agrip. de vanit. Scient.*

Others, they ſpend their time in ſtudying Arts and Sciences, but ſtudy not to know Jeſus Chriſt; *Scientes in omnibus niſi in quibus vera conſtat ſapientia*, that is, ſtudying to know all things but only thoſe wherein lies all true good and happineſſe.

First, * The Grammarian he will tell you, he ſtudies about letters and words, how to ſpeak every word aright, but forgets to ſtudy how to live aright; and yet alas words are but ſounds, and ſpoken according to the cuſtome of the people, and not alwaies according to rules of Art, and ſeldome according to the nature of things, *Nomina non φύσει ſed θέσει imponuntur.*

Perpolitè, elegantèr, ornatè. Plus horret orationis inelegantiam, quàm vitæ deformitatem.

2. Secondly, The Rhetorician he will tell you, he ſtudies to ſpeak his words in print, adorning them with flowers, and adding as it were vermilion to the colour. And yet he regards not *ſordeſcere vitâ & moribus*, that is, he mindes not how foul his life and converſation is. And in concluſion they are but ſo many

many painted words, or wise words at the best, good only to tickle wanton ears and deceive the simple: but solid reality, good matter, cloathed with decent words, takes more with the wise. Hence *Demosthenes* feared *Phocion, vera & ad rem pertinentia simpliciter dicentem* (that is, speaking home and to the purpose) more then all other Orators; and he called him *securim orationum suarum*, the hatchet of his orations, cutting off all his rhetoricall flourishes with one blow. Hence many of the wiser heathens despised this art; *Socrates* cals it *neither an art nor science, but subtlety and flattery*. *Plato* esteemed them but as stage-players, calumniators, and sycophants, making the guiltlesse guilty, and the guilty guiltlesse. *Cato* refused that Rhetoricians should plead, *quia orationis facundiâ, facilè possent æqua & iniqua persuadere*, becaus by eloquence of words they could easily perswade to right or wrong. *Demosthenes* boasted he could change the sentence of the Judges at his pleasure; and *Cicero* was called *Rex oratione sua omnia regens*, playing *Rex* with his oratory, thereby ruling all things at his pleasure.

Nec artem, nec scientiam, sed lagacitatem & servilem adulationem. Hinc innocens ut nocens damnatur, & contra.

3. The Logician he will tell you that

Irrationale hominum genus si absque disciplina nesciat ratiocinari. 2 Cor. 5. 7 Heb 11. 1, 3.

he studies how to see clearly with the eye of reason, and therewith oft times he puts out the eye of faith, which though never against, yet it is oft times above our reason: But we must walk by faith, and not by sense or reason. It's true, *voluntas est cæca sine ratione*, the will is blinde without reason; but it is also as true, *Theologia est sepulchrum rationis*, Divinity is the grave that burieth reason, where we must learn oft times to shut the eye of reason, that we may see the better with the eye of faith.

Plato, Cicero, Socrates, and the Athenians condemned this Art, *Aug.* calls it *Vinum erroris*; *Hier. Cibum dæmonum*; Democritus, *Non artem sed insaniam*. Nil sani dicere sed stultis auribus cantillare.

4. Fourthly, The Poets, how light and empty are they? like fits of musick which delight us for the present, while the musick is in our ears, but after leave us melancholy: Of whom we may say as *August.* said of *Homer*, that they are *dulcissimè vani*, that is, but pleasantly vain. And what do they else but please the ears of foolish men, with wanton rimes, with measures and weights of words and syllables, with fables and lies? Yea, they are so given to lying (saith one) that they study nothing that is truth, but to give pleasure and content to foolish and wanton ears.

And all their study is, that they may not (*claudicare pedibus*) halt in their feet,

feet, but yet they regard not (*claudicare moribus*) to halt in their manners.

5. Fifthly, The Historian, he can tell you a long story of Nations, cities and countreys, and of the lives and actions of other men, but neglects to study the history of his own life, he never studies his own heart, but is a stranger at home, though busie abroad. And how often do they take things upon trust by hearsay from others? flattering some, and detracting from others, that (as one saith) very often they have things only by relation, and do not write the naked truth as things were, but as they desired and would have them to be.

Plerumq; aliorum auditu, nil certi scribunt; non quod est, sed quod cupiunt & volunt.

6. Sixthly, The Arithmetician he will tell you, that he can number all things, yea, he can number the stars, but never studies to number his *days, that he might apply his heart unto wisedom.*

7. The Astrologian he will tell you, that he was lately dropt out of heaven; And his thoughts are celestiall, as high as the Starres, but not superceleſtiall above the Stars: And *Quid futurum erit divinatur*, he can divine by the Starres, and tell you your fortune what shall happen to you hereafter; And yet he knows

Nuper è cœtus delapsus.

Quid sibi ipsi quotidiè immineat.

knows not what hangs over his own head every hour, or what shall happen to himself to morrow, *Iam.* 4.14. And let men fancy what they please, certainly to conjecture of mens fortunes, ends, vertues, vices, &c. by the Stars, is (I conceive) very impious; for (* as *Picus Mirand.* saith) they attribute those things to the Stars which belong to God alone. *Esa.* 8.20.

* Picus Mirand. Quæ solius dei sunt astris tribuunt, & nos liberos nitos, siderum servos faciunt. *Some of the Heathens called this art,* superstitiosorum hominum conjectura fallax. 1. *They know not certainly,* vires stellarum, *and therefore cannot give certain judgement of their effects* 2. Propter innumeras cooperantes cum cælo alias causas 3. *Because* influxus stellarum inclinant (*say they*) non cogunt 4. Si vita & fortuna est ab astris, quid timemus? 5. Sæpe iis, quibus maximè confidunt maximè infælicissimi sunt, as they were to Nebuchadnezzar, Pharaoh, Cæsar, Pompey, Nero, &c.

Dulcisonum resicit tristia corda melos,

8. The Musician, he will tell you, he studies to tune his strings aright to make sweet harmony, and will not endure a jarring string in his instruments of musick, and yet forgets to tune the jarring strings of his untun'd *affections.* It is true, it cannot be denied but musick is a great refresher of the spirits, yet it is but vanity; for the birds in the air seem to sing as sweet as any artificiall melody can be made. The Ægyptians denied it to be learned

learned by their youth, becauſe they thought it would make them effeminate. *Antigonus* hearing *Alexander* making muſick, he brake his Harp, and told him, it beſeemed him rather to learn to reign, then learn to ſing and make muſick.

Citharam fregit inquiens, ætati tuæ regnare convenit non cancre.

9. The Philoſopher, he will tell you he ſtudies to know the nature of the whole fabrick of Gods creation, as birds and beaſts, and creeping things, fouls of the air, fiſh in the ſea, *&c.* And yet knows nothing of God and Chriſt, and his own corrupt nature, he knoweth not that himſelf is wretched and miſerable.

Sæpè plus periculi eſt in medico quam in morbo. Dum dolet accipe, ergo agit ſæpè ut doleat.

10. The Phyſician, he will tell you, he ſtudies to know how to cure the diſeaſes of other mens bodies, but regards not to cure the diſeaſes of his own ſoul; who looks upon his own ſins, as he doth upon his Patients diſeaſes, as in a glaſſe, wherein he ſees other mens diſeaſes rather then his own, and is not pained with them. And though I will not ſay there is more danger often in the Phyſician then in the diſeaſe, as it was ſaid of *Adrian*, they kil'd their king with the multitude of Phyſicians; Or as *Cato* ſaid of them, *They would kill more then they*

Medicorum turba Principem perdiderunt. Plures occiderent quam ſanarent.

they would cure: Or as he that was asked how he came to live ſo old, anſwered *Nunquam uſus ſum medico,* I never went to Phyſician: Yet this we know, except God be the Phyſician, they are Phyſicians of no value, and nothing can cure the diſeaſes of the ſoul, but the knowledge of Chriſt and him crucified.

11. The Lawyer he will tell you, he ſtudies to know the laws of the Land, and not the laws of heaven: the laws of men, but not the laws of God: and is often more skil'd in Law then Goſpel, many having little or no knowledge of Jeſus Chriſt and him crucified, and ſo die with what they have gotten by the Law, becauſe they have got many of them little or nothing by the Goſpel.

Verba Dei dicere non facere.

12. Laſtly, The Theologian he will tell you he ſtudies to ſay and do not, and ſo turns Phariſee, by making his words bluſh, when his deeds reprove them. Yea, how often do we Miniſters preach the knowledge of Chriſt to others, when we know him not our ſelves ſavingly? while we preach to others, we our ſelves may become reprobates. But the truth is, he knows nothing that knows not Chriſt, and that he hath his part in him; or if he do, yet *fruſtrà novit omnia;*

nia; he knoweth nothing as he ought to know.

I intend not by this discourse to condemn the studying of arts and sciences, which are good in their degree, and of great use, but when men study these with the neglect and sleighting of the knowledge of Christ: Were it not folly to sleight the light of the sun, and prefer the light of the Moon and Stars before it? Alas, other sciences are at the best but opinions of men and shadows of truth, but Christ is the way, the truth, and the life, without the knowledge of whom there is no salvation.

Hominum opiniones veritatis imagines sed Christus est ipsa veritas. *Corn. Agr. de Van.*

Chap. XIV.

A reproof of those that study to know Christ only by speculation.

IN the third place; If we ought to study to know Jesus Christ, not only by speculation, but also by application, *&c.* Then it justly reproves three sorts of people.

First, It reproves those that content themselves with a generall, historicall, and speculative knowledge; they know that

that Christ is the Saviour of the world but know not that he is their Saviour; They know that he died for sinners, but not whether he died for them yea or no, which is the highest degree of knowledge that most men have attained unto. But let these men seriously weigh these two things; First, That generall knowledge of Christ by speculation without application is unprofitable and vain. Secondly, that it is dangerous and hurtfull.

First, I say it is unprofitable and vain. It is true, *It is life eternall to know God, and him whom he hath sent, Iesus Christ.* But it is not meant of the knowledge of Christ *by speculation only*, which the devils have, and yet it makes them neither more holy, nor more happy; for happinesse consists not in the knowledge of good things, but in the enjoyment of them. A Pearl in the eye doth not enrich a man (by meer gazing upon it) but a Pearl in the hand when we come to enjoy it. And why did *Paul* say *he counted all things as losse for the excellency of the knowledge of Christ?* Surely he meant not for the excellency of the knowledge of Christ by bare speculation only, which a man may know and be

Joh. 17.3.

Non in bonorum cognitione sed fruitione.

Phil 3.8.

he a devil in his life, but he means as after he expounds himself, such a knowledge whereby he may come to winne Christ; for so he addes, *I count all things but as dung that I may winne Christ, and be found in him, not having mine own righteousnesse*, &c. Alas, what profit and benefit got the old world by hearing and knowing there was an Ark, wherein some were saved, whiles they themselves were drowned in the waters? And what good did it those Jews that were stung with fiery serpents in the wilderneſſe, to know there was a brazen serpent set up, whereby others were cured, but they themselves died with the sting of the fiery serpents? What good, what benefit or comfort is it to me, to hear there is a pardon for other malefactors but not for me? I must die: Or for an hungry man to know there is bread enough, but I starve for hunger? There are clothes, but I am naked? There is water enough in the Sea, but I thirst, and have not a drop? So (beloved) what doth it profit me to know there is a Saviour for others, but not for me? I shall be damned. What good doth a plaister if not applyed? meat if not eaten? clothes if not put on? *Put ye on*

the

the Lord Iesus, saith the Apostle: it were as good for thee there were no Saviour, if he be not thy Saviour.

2. The knowledge of speculation without application is very dangerous and hurtfull to us: As *Moses* rod, when in his hand it wrought miracles, and was the staff of his comfort, but when it was out of his hand it turned into a Serpent ready to sting him, and devour him. So Christ when laid hold on by faith is the staff of all our comfort, but being cast from us or not laid hold on by the hand of faith, will prove as a serpent to sting us and destroy us; It will prove hurtfull to us in three respects.

1. First, Because it breeds nothing but bitternesse, grief, and vexation to the soul, to know there is a Saviour but not for me Even the devils themselves know Christ by speculation, but alas this knowledge of Christ makes them not rejoyce, but makes them tremble, or roar like the roaring of the Sea. Suppose ten men in prison condemned, and a pardon obtained for three or four of them, but the rest must die; this addes to their sorrow, because they must die when others condemned with them are

Φρίσσουσι. Jam. 2, 19.

spared,

spared, and have their pardon. So this, even this will fill the soul with torment and sorrow, that thousands are pardoned and saved by Christ, but they themselves are damned; As *Spira* said, Christ is to me a grief and a torment, because I rejected him, I despised him, I have no part in him.

2. Secondly, The knowledge of Christ by speculation only, without application must needs be dangerous; Because if Christ be not thy Saviour, he will be thy Judge; if thou canst not call him *Lord Jesus*, thou shalt call him *Lord Judge*: If thou getteſt not thy part in the bloud of the Lamb, thou shalt have thy part in the wrath of the Lamb, *Joh.* 9.39. *For judgement am I come into this world*, saith our Saviour; and therefore not for salvation to all, but only to his elect; yea, it is Christ that will give thee thy sentence of condemnation; There is one will condemn you (saith Christ) even *Moses* in whom you trust; So there is one will condemn you, even *Jesus in whom you trust*; I have heard Joh. 4. 55. of a Lawyer having a bad cause of a Clients to plead, yet being a good pleader did keep him off from sentence; but the same Lawyer being made a Judge, and

the same cause coming before him, he that before pleaded for him, did then condemn him: So shall Christ which was your Lawyer while you lived to plead for you, become then your Judge to condemn you. *Then shall he say to them on his left hand, depart from me you cursed*; He even he that shed his bloud for you, which you trod under your feet; He that wept for you, that beg'd reconciliation with you, but you hardned your hearts against all tears, expostulations, and impetrations, *He shall say, depart from me thou cursed*; He that once appeared like a lamb, will then appear like a lyon when thou wilt tremble to look him in the face, *when all Nations shall wail before him, when Kings of the earth, great men, rich men, mighty men shall say to the rocks and mountains, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.*

Mat.25.31

Rev.1.7. Rev.6.15, 16,17.

3. Thirdly, General knowledge without application is hurtfull, because it will aggravate thy condemnation. Wo to him (saith Christ) by whom the son of man is betraied; nay rather (say I) wo be to him by whom the son of man is not *beleeved in*, it had been good for that

that man he had never been born: yea, perhaps that Christ had never been born; *This is condemnation*, saith S. *John*, Joh. 3.19. *that light is come into the world, and men love darknesse rather then light.* Now why doth he say this sin is condemnation rather then other sins? Do not other sins bring condemnation, as drunkennesse, uncleannesse, blasphemy, *&c.* as well as unbelief? yes certainly, but this is more especially said to bring condemnation, in three respects. Joh. 3.19.

First, Because it brings *condemnation inevitable:* there is no possibility of salvation for that man, *Mar.* 16.16. *He that beleeveth not, shall be damned.* As *Spira* said, God hath given me divers gifts, but denied me the grace of faith, and these are left but to encrease my condemnation. What hindred the Jews from entring into *Canaan*, but unbelief? *So we see they could not enter in* (saith the Apostle) *because of unbelief*, *Heb.* 3.19. And what hinders us from heaven but unbelief? God hath but two seats to sit upon, his seat of justice and his seat of mercy; If justice condemn a man, yet mercy may plead for him, but if mercy condemn him there is no help for him; And God hath made but two

Covenants, one of the Law, and the other of the Goſpel; If the Law condemn us, we may fly to the Goſpel, but if the Goſpel condemn us, there remains
Joh. 3. 18. no more ſacrifice for ſin, but he muſt certainly periſh, *He that beleeveth not* (ſaith our Saviour) *he is condemned already*: wanting nothing but execution; Firſt, he is condemned by the ſentence of the word (*he ſtands a condemned perſon*) Gal. 3. 10. Secondly, He is condemned in the Court of mercy, *Mar.* 16. 16. *Preach the Goſpel to every creature* (and tell them) *He that beleeveth not ſhall be damned.* Thirdly, He is condemned in the Court of his own conſcience, 1 *Ioh.* 3. 20. *For if our heart condemn us, God is greater then our heart, and knoweth all things.* Fourthly, He ſhall be as certainly damned, as if he were damned already. Fifthly, He is every hour in danger and fear of hell and damnation. Nay further, *Ioh.* 3. ult. *The wrath of God abideth on him*, it ſticks faſt upon him, ſo as there is no poſſibility of taking it off, till he get into Chriſt, but it ſhall abide upon him for ever.

Secondly, This ſin of unbelief is ſaid
Act. 13. 46. to be *the condemnation*, becauſe it brings *condemnation inexcuſable*; *Theſe judge*

th. nſelves

themselves unworthy of eternall life; As he that despiseth his pardon, tears it, or treads it under feet, is unworthy of mercy (it is worse then the treason) these *despise their own mercy*, and love despised of all other injuries is hardliest born by God or man; how can those expect God should have mercy on them, that would have no mercy on themselves? surely they shall have judgement without mercy that would shew to themselves no mercy. If the old world had been drowned and they had had no Ark; or the Jews had been stung to death in the wilderness, if there had been no brazen serpent, it had been excusable; but when God provided an Ark to save them, and yet they were drowned, because they would not go into it: and when he provided a brazen serpent, and yet they were stung to death, because they would not look upon it, they were without excuse; so likewise if men had perished, and there had been no Saviour sent to deliver them, they might have pleaded something more for themselves, but now their mouths are stopped, and are without any shadow of excuse. Jona. 2. 8.

Thirdly, This sin of unbelief or not

receiving Christ, is said to be *the condemnation* rather then other sinnes, because it bringeth condemnation more *intollerable* and *unutterable* then other sins: as if no other sins brought damnation upon men in comparison of unbelief. When God *threatens severest judgements against sinners, it is to give them their portion with unbeleevers*, Luk. 12.46. And *Paul* tells us *Heb.* 10.24. these shall have sorer punishments then those that despised *Moses* Law (and yet they died without mercy under two or three witnesses) because they tread under foot the bloud of God, accounting it as dung and dirt, which is *pretium, lavacrum* and *alleviatrum animarum*, the *price, laver, and refresher of souls*, they throw his bloud in his face, and count it as *common bloud*, as the bloud of a swine, of a thief, or murtherer. Hence the Lord charged his disciples, that if any to whom he was offered did reject him, they should wipe off the dust of their feet as a witnesse against them, *Luk.* 10.41.

Indeed *Zanch. de Nat. Dei lib.* 4. *c.* 4. faith Christ is a Saviour to all men by giving common gifts, restraining grace, *& moderatur poenas debitas*, that is, that all are actually saved from some degree of death by Christ, as he thinks: But sure we are, this shall aggravate their torment, and be their greatest misery that they rejected Christ.

The Jews rebellion, idolatry, and other sinnes, were sometimes plagued of God by *Ammonites, Philistims, Edomites*, and others, and they were carried captive 70. years, but when once they

they rejected Christ, wishing his bloud upon them and upon their children, then they were rejected of God totally, and so have continued 1600. years together.

In *Mat.* 11. 24. God threatens it shall *be easier for Sodom in the day of judgement, then for those that refuse Christ*; you know *Sodoms* sinne and judgement, that fire came down from heaven and burnt them to ashes, and now they suffer the vengeance of eternall fire; But it seems the rejecting Christ is a greater sin then Sodomy in Gods account, and shall have greater torments. Turks and Pagans that never heard of Christ, shall sport in hell, in comparison of these. The devils themselves are not guilty of this sin, of despising mercy offered and the bloud of a Saviour; and therefore in this respect mans sinne may be said to exceed the devils.

Object. But you will say, Who rejects Christ, or desires not to have his part in him? *Object.*

I answer, It is true; none absolutely refuse Christ, but upon the hard conditions (as they conceive) upon which he is offered, the plucking out their right eyes, parting with their dearest *Answ.*

lusts; As *Adam* preferred the forbidden fruit before Paradise, as *Esau* preferred his pottage before his birthright, or as a dunghil-cock preferres a barley-corn before a Jewell; And thus they are truly said to despise and reject Christ, as the young man in the Gospel did, that preferred the world before his Saviour, *Psa.*81,11. *Israel would none of me.*

Chap. XV.

A Reproof of those that know not Christ affectionately nor practically.

And thus you have heard how they are justly to be reproved that rest in the speculative or historicall knowledge of Christ, without making application of him to themselves: Now secondly, it reproves those that content themselves to know Christ by speculation only, but not with affection: they know him, but they do not love him; he dwelleth in their *heads*, but not in their *hearts, rooted and grounded in love*: *Now such as love not Christ, know not Christ* in Gods account, 1 *Joh.*4.8.

Eph.3.17.

But

But you will say, What not love Jesus Christ my sweet Saviour? then it were pity I should live; I were worse then a beast (as *Hazael* said, What am I a dog?)

Yet certainly there are many that professe they love Christ, that do not love him; *I know you* (saith our Saviour) *that you have not the love of God in you.* Perhaps thou beareſt a mercenary love to Christ, to love him for his benefits, as a wife may love her husband for his riches, and not his person, or as the fly loves the Apothecaries boxes for sweet ointments, or as a Patient his Physician, *non propter se, sed propter sanitatem*, not for his own sake, but for health sake, and yet thou mayst bear him no reall or spirituall love. Joh. 5. 42. Col. 1. 21. Joh. 15. 18

If thou lovedst Christ, wouldest thou not highly esteem of him above all earthly comforts? would not thy thoughts and affections be set upon him? (*How precious are thy thoughts to me, O God?* Psa. 139. 17. Jer. 2. 32.) would not thy desires run after him, and be never content till thou couldest say, Christ is mine (*I sought him whom my soul loved*, saith the Spouse) and nothing would satisfie thy soul without him?

him? wouldest thou not part with all that would hinder fruition of him, as sinne, the world, or worldly contentments? Wouldest thou not delight in communion with him, as lovers delight to be together, to walk and talk together, and solace themselves each with other? and when absent, is there not a longing till they meet again? what mutuall letters and love-tokens are sent each to other? wouldest thou not do or suffer any thing for him? Yea, if thou lovedst Christ wouldest thou not take his part when wronged? wouldest thou not love what Christ loves, and hate where he hates? wouldest thou not be fearfull to offend him? would a man willingly grieve that friend whom he entirely loves? wouldst thou not grieve any waies to grieve him or sinne against him? Though love hath not strength enough alwaies to keep from offending, yet alwaies to grieve and mourn when it hath offended, as *Mary*, *Peter*, and *David* did; and never to be quiet till thou, and Christ be reconciled again? And wouldest thou not be carefull to please him and keep his Commandments? *Deut.* 31. 29.

But how can we say we love Christ, whilest

whilest our hearts goe not with him, whilest our thoughts and affections are estranged from him, and set more upon the world and other objects? *For where our treasure is, there our heart is also*; Matth. 6. 2. How can we say we love Christ, when we will part with nothing for him, suffer nothing for him? love is bountifull, *solus amor nescit difficultates*, love knows no difficulties, *Cant.* 8. 6, 7. as appears in *Jacob* and the Martyrs; what is the reason many poor women and ignorant (in comparison) died for Christ, when great learned men turned against him? but this, because they had indeed more learning, but these had more love; as *Alice Driver* said, I drove my fathers plough often, yet I can die for Christ as soon as any of you all. 3. How can we say we love Christ, when we love not his members, his children, his picture and image? (whereas we know *David* loved *Mephibosheth* for *Ionathans* sake) when we take not part with him but against him? when we love his enemies and hate his friends? *Is this thy kindenesse to thy friend?* said *Absalom* to *Cushi*, *Why wentest thou not with thy friend?* how can we say we love Christ, when we delight not in communion with

Anima est ubi amat non ubi animat.

with him (have no entercourse of love-letters to him) and love not his appearing, but rather, like the harlot, wish he would defer his coming? 7. and lastly, to name no more, How can we say we love Christ when we do nothing but willfully and wittingly wrong him and provoke him to anger by our evill works? Would we say that man loveth us, that delights to vex and grive us? that cares not how he wrongs us in our goods and name? *&c.* Doth that woman love her husband that doth willingly prostitute her self to an adulterer? or doth that childe love his father that would shoot an arrow at his heart? Or would we say that man loveth us, that carelesly or wilfully omitteth any thing he knows we take pleasure and good liking in?

In a word, he that loveth his sinnes, loveth not Christ, and he that loveth him not, hath no part in him, nor doth he know Jesus Christ and him crucified, but only by speculation, *for to them that beleeve he is precious,* 1 Pet. 2.7. And against such as love him not, the Lord hath pronounced *Anathema Maranatha,* let him be accursed till the Lord come to judgement.

3. Thirdly

3. Thirdly and laſtly, It reproves thoſe that content themſelves with knowledge of ſpeculation, without an operative, virtuall and *practicall knowledge*; to live according to their knowledge and profeſſion of Chriſt, that their light may ſhine that men may ſee it, and glorifie God for it, *Mat.* 5.16. But they deſire only to know that they may be known, even for diſcourſe and vain-glory; who make no practicall uſe of their knowledge, but live in ſins againſt their knowledge, *Rom.* 1. ult. *Inde* 14. Theſe are like ſtar-gazers, that look upon the ſtarres to gaze only, but the Mariner looks upon them to ſteer his Ship, and be guided by them to the haven; *Theſe impriſon the truth in unrighteouſneſſe:* Rom. 1. 18.

The Sun gives heat as well as light.

Cupiunt ſcire, ut ſciantur.

Conſider two things: Firſt, What good doth knowledge do a man if it be not practicall, if he makes no uſe of his knowledge? What good doth a light under a buſhell? or a candle in a dark lanthorn? or gold while it remains in the earth never digged out? or fire in a flint if it be never ſtruck out? Yea, who would regard the Sun it ſelf any more then a dark cloud, if ſhe had great light, and yet gave no light, if ſhe did never ſhine

Non eloquia Dei ſcire, ſed ſecundùm hęc vivere eſt vera ſapientia. *Chryſoſt.*

shine to us? wherefore are talents given us, but to occupy with them? Such knowledge is but *umbra scientiæ*, a shadow of knowledge, like corn on the house top, that neither fills the *empty belly*, nor the Mowers sithe: it makes them neither more holy nor more happy. *If you know these things blessed are you if ye do them*, saith Christ, *Ioh.* 13.17. *A good understanding have all they that do his Commandments*, saith *David*, One apple of the tree of life is better then all the fruit of the tree of knowledge of good and evill; for one day we shall not be judged according to the light we had, but the light we gave; as those in *Mat.* 25. were judged, not by the talents they received, but how they had occupied and wrought with them.

Psa. 111. 10 *Wards* happinesse of Pract.

2. Secondly, Nay the truth is, men doe a great deal of hurt with speculative knowledge only, in two respects.

1. They hurt themselves; for it makes them sin with a candle in their hands, as if a man should have a torch in his hand, and yet would walk in the gutters; it makes them sinne like the devil, against knowlege, and makes their sins inexcusable; *It were better for them never to*

Rom. 1. 18

have

have known the way of righteousnesse, then after they have known it to turn from the holy commandement delivered to them: 2 Pet. 2. 21. *To him that knoweth to doe well, and doth it not, to him it is sin,* saith the Apostle, *Iam.* 4. ult. that is, it is sin with a witnesse; it is willfull rebellion, and daring God to his face, and a kinde of sinning against the holy Ghost, *Act.* 7. 51. because it is against the illuminations of the holy Ghost: And if they sinned inexcusably, that did go but against the light of nature, that they were without excuse, *Rom.* 1. 21. what excuse shall they have that go against the light of the Gospel? many such have died in despair; As *Spira*, who said, *there was no mercy for him, because he denied the truth against his conscience. If we sin wilfully* (saith the Apostle) *after we have received the knowledge of the truth, there remains no more sacrifice for sinne, but a certain fearfull looking for of judgement:* who pities a man, when you tell him this is poyson, yet he will drink it? or that such an house is infected, yet he will go in to it? *He that encreaseth this knowledge, encreaseth his own sorrow.* Rom. 2. 1, 2. Heb. 10. 26.

2. They hurt others with their knowledge if not sanctifyed: it is like a sword in

in a mad mans hand, or like the Unicorns horn, which though a precious horn, yet ſo long as it is on a beaſts head, is dangerous and hurtfull. They lay a ſtumbling-block before the weak, and prove like falſe lights on ſhore, which leade Ships on ſand and rocks to ſplit them. A Gentle-woman turned Atheiſt, becauſe ſhe lived under a great Doctor that preached excellently, was very learned, but lived very licentiouſly: And no wonder, for we are ready to walk by example, more then precept; and ignorance thinks Why ſhould it fear, when knowledge dares venture? Now all theſe are truly ſaid by the Apoſtle not to know Jeſus Chriſt; *he that ſaith he knows him, and keeps not his Commandments, is a lyar, and the truth is not in him*; As it was ſaid of *Eli's* ſons, *they knew not the Lord*, becauſe they were ſons of *Belial*, and lived in rebellion againſt the Lord, 1 *Sam.* 2. 12.

1 Ioh. 2. 4.

CHAP.

Chap. XVI.

It sheweth forth how thankefull and contented those ought to be, that know Jesus Christ and him crucified savingly.

HItherto we have reproved three sorts of people; some *that know nothing of Jesus Christ*; others, that study *to know all things but Jesus Christ*; and a third sort that content themselves with a bare *speculative* knowledge of Christ without application. Now in the fourth place, seeing the knowledge of Christ is so excellent, profitable and comfortable; It teacheth us the happy condition of all those that know Jesus Christ savingly, *viz.* with knowledge of application, affection and operation. O how should they with the wise merchant, having found this Pearl of great price, rejoyce, though they had nothing else left to rejoyce in? How would those men rejoyce that should finde a Cabinet of richest pearls and jewels, or a great spoil? Much more should they rejoyce in this pearl, in comparison of which all other pearls and jewels are not worth the mentioning, Christ be-

ing a jewel of more worth then both the *Indies*. Thus did the Eunuch when he had found Christ, then he went on *his way rejoycing*. *Whom though you see not, yet you love* (saith *Peter*) *and believing, you rejoyce with joy unspeakable and glorious*. The Virgin *Mary* rejoyced more that Christ was her Saviour, then that she was his mother, *My spirit rejoyceth in God my Saviour*.

Act. 8 34.
1 Pet. 1.8
Luk. 1.47.

And that in these six considerations;

O thesauris omnibus opulentior noticia Christi, Ioh. 3.16.

1. First, Because he is the *greatest gift* that God can give, or we can receive; *God so loved the World, that he gave his onely Son*; this is more, then if he had given us all the world; *For God hath but one Son, and can make no more Sons, but God can make more Worlds at his pleasure*; This gift is God himself, and God can give us no greater gift then himself; We may say as one said to *Cæsar*, when he gave him a great reward, this is too great a gift, said he, for me to receive; yea, but it is not too great a gift for me to give, said *Cæsar*.

2. Secondly, Because he is the *richest gift* that ever was given; for Christ is all in all; *If he hath given us Christ he will with him give us all things else*

Rom

Rom. 8. 32. He is that one thing needfull, that brings all things (as I have treated at large before) Yea he is *That gift* of God, *If thou kneweſt* that *gift of God*, ſaith our Saviour, *Joh.* 4. 10. *thou wouldſt have asked for it, and begged it of me*; Why is Chriſt call'd That gift of God? Surely God hath given us more gifts then one: True, but as one Sun is more worth then all the Stars, ſo that gift excels them all; according to the Proverb, we bleſſe not God for the Stars, when the Sun ſhines, for when the Sun ſhines, the Stars appear not.

Gratiæ non ſunt agendæ pro luna niſi nocte tantúm.

3. Thirdly, Becauſe he is the *choiſeſt gift* that God hath to give. Other gifts he gives promiſcuouſly to good and bad, ſo as no man knoweth love or hatred, by any thing that is before him, *Eccl.* 9. 1. *Judas* had the bag, and *Dives* fared deliciouſly every day, when *Lazarus* would have been glad of his crums: But God never gives this gift to any, but whom he loves with his deareſt, ſpecial and eternal love. Suppoſe a Prince ſhould woo ſome great Lady, and had a jewel worth a million: It may be he would ſcatter pieces of ſilver, or give ſome ſlighty tokens of favour upon the ſervants; but his rich jewel, *That* he gives

to his Spouſe. This jewel is Chriſt; *Abraham* may give *Iſmael* a bottle of milk, but *Iſaac* had the *inheritance*.

Herein is love, in that he hath given us his onely Son (ſaith St *John*, 1 Joh. 4.9.) Alas, herein is love, that we are out of hell, not roaring with the damned; that we are freed from the collick and ſtone, ſtrangury, and other tormenting diſeaſes; that we have bread to eat when others have none. Ask the hungry, and he will tell thee that bread is ſweet; As I read in theſe late Germane wars, of a Girl about nine years of age, that asked her mother, ſaying, Good mother, let me kill you; Childe, ſaid ſhe, why wouldſt thou kill me? O ſaid ſhe, let me either kill you, or do you kill me, for I am very hungry, and they ſay mans fleſh is very ſweet: you ſee to her mans fleſh, yea the fleſh of her own mother would have been very ſweet. But we are not fed with mans fleſh, we feed upon the fleſh of beaſts, and of birds of the air, and fiſh in the ſea, and the beſt of his creatures; we never were yet brought to ſay mans fleſh is very ſweet. Herein is love, that we have water to drink, yea the bloud of the grape, when others drink wormwood and gall, nay mingle

their

their drink with weeping and bloud, *Lam.* 3. 19, 20. Herein is love, that we are not consumed with sword, pestilence and famine, even in these sad times, when so many have been utterly ruined, maimed, wounded, slain; that when poor Protestants in *Ireland* were stript stark naked in winter frosts, and so were driven before them to execution, with instruments of death; yet then we had clothes to put on, our houses to dwell in, our beds to lie on, the fire to warm us, the creatures to comfort us; and we are still fed with the finest of the wheat, our table is richly spread, our cup runs over, and God daily loadeth us with his benefits, *&c.*

No, no, herein is no love (comparatively) though we are lesse then the least of Gods mercies, but in this that he hath given us Jesus Christ, that he hath given us the Jewel. It is true, it is some love for a Traitor to enjoy meat, drink, and other comforts a while; but this were love *indeed*, if he might have his pardon; so this is love indeed if God give us Jesus Christ: but otherwise we may say, as *Abraham* did murmuringly, when God told him what great things he had and would give him; what dost thou give me, said he, so long

as I go childleſſe? And truly what doth God give us (in compariſon) if he give us not the childe Jeſus? But then we may ſay to God, as God ſaid to *Abraham*, *Now I know thou loveſt me, ſeeing thou haſt not denied to give me thine onely ſonne.*

4. Fourthly, The Lord Chriſt is the *rareſt gift* of all other whatſoever; Chriſt is a gift given but to a very few, here one and there another; Jewels we know are not common but rarely given, though pibble ſtones are common; every body hath ſomething of the world, but few have part in Chriſt, yea very few, *Mat.* 7.14. *few finde it*: In all ages God hath given this Jewel to very few: there is but twenty righteous families mentioned from *Adam* to *Abraham*, which was above 2000 years: In the old world but eight perſons: In *Sodom*, and the five Cities not ten righteous; and to this day the moſt part of the world are Heathens, and Chriſt is not given to one of them, to whom yet God hath given the riches of both the *Indies*. The Turks whom God hath given leave to ſit in the midſt of the world, a mighty Nation, yet not to one of them (ſo dying) hath he given Jeſus Chriſt. The Jews,

from

from every one of them is Christ hidden, who all must perish, and are accursed, except God extraordinarily revealeth Christ to any of them? Among the Papists millions of millions perish for not knowing and trusting in Jesus Christ as their onely Saviour, though perhaps some poor and ignorant ones God may have mercy upon. And among ourselves how many ignorant, civil, hypocritical, profane, and deluded with common graces, and a form of Godlinesse (with being *garnished*, for being sanctified) who take copper for gold, weeds for flowers, presumption for faith? Now though God feeds them with worldly pleasures and delights, yet none of these doth God bestow Christ upon. *Though Israel be as the sand of the sea, yet but a remnant are saved: Was not Esau Jacobs brother* (saith the Lord) *yet Jacob have I loved, and hated Esau.* There were many widdows in Israel, yet onely to the widdow in *Sarephta* was *Elias* sent. So there are many people in the world, nay in *England*, yet to a very few is Christ given; as there is much common earth, but little dust of gold. Then what cause hast thou for admiration and thankfulnesse? Lord,

Rom. 9. 27. Mal. 1. 2, 3 Luk. 4. 26

why doſt thou give this Jewel to me rather then to others?

5. Fifthly, The Lord Chriſt is the *ſweeteſt gift* of all other; for if God gives us Chriſt, then he gives all other gifts in his love and they come as bleſſings ſweetned to us, as the tree ſweetned the bitter waters, *Exo* 15.25. What good did *Heſters* banquet do *Haman*, while the King was wroth with him, and his face was covered? We eſteem a ring of gold from the King, more then it is worth in ſubſtance, becauſe it is a token of the Kings favour.

6. Sixthly, Chriſt is the *freeſt gift* of all other. It coſt us nothing, we ſhall pay no more for it, then for the Sunne ſhining upon us, *God ſo loved the world that he* Gave *his Son*; we bought him not, nay we beg'd him not; in ſome reſpect he may be ſaid to be freer then the bread we eat; for, for that we ſweat and labour: but ſo we did not for Chriſt. Nor ſhall men pay any thing to obtain him, but onely receiving him; *Ho, every one that thirſteth, come, buy without money and without price.*

Gratia evacuatur ſi non gratis donatur. Non eſſet gratia ſi non erat omni modo gratuita, *Aug* Ep. 109.

Queſt. But how is Chriſt ſaid to be freely given, when I muſt repent and believe to receive him?

I an-

I answer, As if a beggar should say My dole is not free, for I was fain to go for it, and receive it; and yet that is not of thy self neither; for God is fain to give thee legs to go, and a hand to receive, even to work that condition in thee which he requires of thee; *By grace ye are saved through faith, it is the gift of God*, Eph 2. 8.

Quest. But how is it free, when we must buy it? *Isa.* 55. 1.

I answer, it's free because we pay nothing but our sins, which are worse then nothing, and we give them not to God, but cast them from our selves, because they would hurt us.

O then let us be thankfull for, and content with Christ, though we want all things else; As if a father should leave a rich Jewel to his son and nothing else, no other lumber, yet he is content with that alone, because it is more worth then all other lumber; wouldest thou sell thy pearl for all that the world enjoys? wilt thou change portions with them? Who would exchange a Pearl for a pibble? a Crown for a coronation flower? earth for heaven? Christ for the world? Then say as *Jacob* did, I have enough so long as *Joseph* is alive; and

Gen. 28. 20. and as *Eſau* (though upon better grounds) *I have enough my brother*: and let us reſolve with *Iacob*: *if God will give us bread to eat, and clothes to put on, we will chearfully ſerve him*, ſeeing he hath given us Chriſt. And not only to be content when God giveth, but when he taketh; when we receive good from the hands of God, but when we receive evill; when we abound with bleſſings, but when with croſſes: when we enjoy all, and when ſtript of all; as the ſheep is patient as well when ſhe is ſhorn, as when her fleece groweth upon her back. This leſſon, though hard, yet *Paul* had Pſal. 4. 11, 12. learned it. *I know how to be abaſed, and I know how to abound: I can be full and hungry: abound and want*; *I have learned in whatſoever eſtate that I am, therewith to be content*; and the reaſon is, becauſe he had learned Chriſt. Yea though thou beeſt never ſo poor, yet if thou knoweſt Chriſt to be thine, learn to be content; for it is no token of Gods diſpleaſure to be poor, but to want Jeſus Chriſt; neither to ſpeak properly, can he be ſaid to be a *poor Saint*, that hath got ſo rich a Saviour, nor he poor that is rich in faith. Suppoſe a man were robbed of all his money, and had a rich Jewell about

bus

out him, which they found not; would he not go home rejoycing, that ſtill he ſaved his Jewell? All thy happineſſe lies in this one precious Jewell and it is portion enough; *it is the one thing that is needfull*: ſo as nothing is more neceſſary, becauſe that one thing will be to thee inſtead of all things; *Solomon* ſaid it of money that it anſwered all things, perhaps ſpeaking according to the opinion of the world; but I am ſure it is true of Chriſt, that he *anſwers all things*. A Ecc. 10. 19

Chap. XVII.

An exhortation to all to ſtudy the knowledge of Jeſus Chriſt.

THe fifth Uſe is a Uſe of exhortation: ſeeing the knowledge of Chriſt is moſt excellent, moſt profitable, and moſt comfortable; it ſhould ſtir us up above all things in the world, to ſtudy and take pains to know Jeſus Chriſt ſavingly, and bewail our ſtudy of other things, with the neglect of Chriſt; This is our great work *to give all diligence to make our calling and election ſure*, that is, to make Chriſt ſure. *Omnia ſi perdas animam* 2 Pet. 1. 10

nimam (Christum) servare memento whatever we lose, be sure we lose not our souls, we lose not Christ; one soul is worth all the world, and one Christ is worth a thousand souls; therefore let this be our greatest care to enAct. 16. 2. quire with the Jailor, *Sirs, what shall I do to be saved?* what course shall I take to come to know that Christ is my Saviour? To excite us thereto, let us seriously ponder in our hearts these two things.

First, What do we more stand in need of, or can doe us more good then Jesus Christ? is it riches, honours, pleasures, or any thing the world hath, or can help us unto?

Secondly, How ready and willing is God to give Christ? God is as willing to give Christ, as we can be willing to receive him, upon the terms he hath offered him, which appears in that he cals upon us to receive him.

1. By *Acclamation, Preach the Gospel* a Mar. 16. 16. *to every creature* [a], *And let whosoever* b Rev. 22. 17. *will, take of the Water of life* [b]. 2. By *Exhortations and perswasive arguments;* c Eze. 33. 11. *Turn you, turn you, why will you die* [c]? d Mat. 11. 28. *Come unto me all you that are weary* [d], &c. 3. By *impetrations and entreaties*; I pray, be

be reconciled to God [e]. 4. By *Injunction and command*, say not I dare not beleeve, for it's your duty, I command you to beleeve [f]; *This is his Commandment that you beleeve in the name of the Lord Iesus.* 5. By *Commination and threatnings*: If you will not receive Christ, it will lie heavy upon you: *Wo be to thee Chorazin, wo be to thee Bethsaida*, &c. why wo unto them, but because they neglected and rejected Christ? 6. By *Patheticall lamentation*; As when he wept over *Ierusalem* and said; *O that thou hadst known in this thy day the things that belong to thy peace* [b]; *O that my people had hearkned to me!* 7. By *Continuation*, he continues perswading again and again, yea, a thousand times. *Behold, I stand at the door and knock* [i]. Christ stands and knocks, that is, he continueth knocking, though a long time we keep the door of our hearts shut against him. *O Ierusalem, how often would I have gathered thee, and thou wouldest not* [k]? 8. By *inward motions and excitations of his spirit, striving with our spirits to perswade us to come unto him. My spirit* (saith God) *shall not alwaies strive with man* [l]: intimating God striveth long with hardned sinners before he giveth them over. And surely

[e] 2 Cor. 5. 20.
[f] 1 Joh. 3. 23.
[g] Mat. 11. 21.
[b] Luk. 19. 42. Psa. 81. 13
[i] Rev. 3. 20
[k] Mat. 23. 37.
[l] Gen. 6. 3

ſurely God would never have given Chriſt, nor Chriſt have died, and ſent his Miniſters to perſwade men to receive him, if he were not willing to give him to them that ſeek him. We know the Prodigals father met him half way when he returned, to ſhew how ready Chriſt is to embrace thoſe that come to him; and ſure if Chriſt knocks at our door that we might open, if we knock at his door he will open; and if God gave Chriſt when we never begged him, he will not deny him to thoſe that ask him. *Open to me, my ſiſter, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night*, ſaith our bleſſed Saviour to his Spouſe. Cant. 5. 2.

Queſt. I cannot get faith, it is not in my power, it is the gift of God, and the effectuall working of his mighty power, *Eph.* 1. 19. & 2. 7. Can a blackamore change his skin, or a leopard his ſpots? beſides I want qualifications of a broken heart, *&c.*

I anſwer, It is not expected thou ſhouldſt get faith by thine own power, but that thou ſhouldeſt ſeek unto God, who hath promiſed to work it, *Mat.* 7. 7. *Ask, and you ſhall receive, ſeek, and*

you

shall finde, Joh. 6.37. None that come to me will I cast away. *Object.* This is spoken to Gods elect. *Answ.* How knowest thou that thou art not one of Gods elect? But indeed the promises are made to all that will seek, for else it were not a covenant of love, and of better promises, but of wrath: and God sent Christ as a plague to men; Suppose a man should say, you shall have my daughter if you can reach heaven with your finger, were not his profer a very deniall? Or the King should say to a Traytor, I will pardon you, if you can make a rope with sand: or if you do not, I will torment you seven times more: what love and mercy were in such a profer? so for God to say, you shall be saved if you can beleeve (which is all one as to say, if you can pluck a star out of heaven) and yet will not give faith to them that earnestly and diligently seek it, were to mock his creature, and then it were a covenant of wrath and not of mercy.

Quest. But you will say, How should a man come to attain to the knowledge of Jesus Christ with application.

Answ. I answer briefly and plainly for the help of the ignorant and young beginners.

First,

First, Labour for conviction in four particulars.

First, That *thou art without Christ*: having never had thy heart humbled nor changed, living in the league, love and power of known sins, hating to be reformed; having thy heart hardened and insensible with sin, taking pleasure in unrighteousnesse, finding a secret enmity i thy heart, both loathing the persons and hating the very company of the godly (2 *Cor.* 6.14. *Gen.* 3.15.) A stranger with God and Christ, and findest more sweetnesse, rest, and content and satisfaction in the world, in pleasures, riches and honours, *&c.* then thou dost in Christ or in the pleasures of heaven. Now such as these may be sure they as yet are without Christ and without faith.

2. Labour to be convinced of the *sufficiency of Christ to save thee*, that there is no help or salvation to be found in any other creature, *Act.* 4.12. *Heb.* 7.25. but *he is able to save to the utmost such as come unto him*: And that he is as willing to save thee as thou to be saved: if thou beest willing to receive him as he is offered.

Mat. 8.2.

3. Labour *to see the worth and excellency*

lency that is in Christ; if *thou knewest that gift of God, thou wouldest have asked*: you see because she knew it not, she asked not; our affections are kindled, according as our understandings apprehend; *The eye affects the heart*: Beauty draws affection: Hence the Lord Christ sets forth himself in all his robes of glory in the Canticles, to this end that the spouse might be the more ravished with his love, and to win her affection to him: *Because of the savour of thy good ointments poured forth, therefore the virgins love thee.* Cant. 1.3. yea, hence it is that the whole Book of the Canticles is so *bespangled with the praises of Christ*, as the Firmament with stars, but especially in *Cant.* 5.9. to the end. And what's the reason why men set so light by Jesus Christ? is it not because they see nothing in him why they should desire him? But the excellency of Christ hath been at large handled before, in the ninth, tenth, and eleventh Chapter, to which I refer the reader.

Joh. 4. 10.

Ignoti nulla cupido. Voluntas sequitur dictamen intellectus.

Isa. 53. 2.

4. Fourthly, *Labour to see thy need of Christ*: that without him thou art most wretched and miserable, yea, more miserable then any creature that ever God made, except the devils; which appears

Rev. 3. 17.

in five particuiars. 1. Conſider ſeriouſly the multitude of ſins thou art guilty of, even more then the hairs of thy head, or the ſands on the ſea-ſhore, or the ſtars in the heavens which are innumerable: *Innumerable evils* (ſaith *David*) *have compaſſed me, they are more then the hairs of my head, therefore my heart faileth me*: And yet alas one of thy ſins were enough to ſink thee into hell for ever. 2. Conſider alſo the foulneſſe and greatneſſe of thy ſins (which will one day ſtare upon thee as ſo many devils) thy Atheiſm and blaſphemy, thy pride, hypocriſie, vain-glory, thy oaths and perjury, filthineſſe and uncleanneſſe, covetouſneſſe, deceit, oppreſſion, malice, envy, and a world of wickedneſſe. *Mine iniquities* (ſaith *David*) *are gone over my head, like a heavy burthen they are too heavy for me*; 3. Conſider them likewiſe with their aggravating circumſtances; many of them committed with deliberation and willfulneſſe, againſt thy knowledge and conſcience, the motions of the holy ſpirit, againſt thine own vows, covenants and reſolutions; thy reiterated relapſes, like the dog returning to his former vomit which he had caſt up, or the waſhed ſow to her wallowing

Pſ. 40. 12. Gal. 3. 10.

Pſa. 38 4.

in her former mire; Thy continuing in thy sinnes, twenty, thirty, fourty, fifty years, till perhaps thy glasse be half run, or almost out; and all this time hath been spent in serving the devil, thy lusts, and the world, and in enmity to God and his righteousnesse. 4. Because we are ready to say, Alas we are all sinners, who can say *non peccavi* I have not sinned? Consider thy sins, *thy spots are not the spots of God people*, for they sinne, but they hate their sinnes, mourn under them, are weary of them; but thou lovest them, takest pleasure in them, and art loth to forsake them, and livest willingly in known sins against conscience, and art under the power and dominion of sin. 5. and Lastly, consider the heavy judgements that hang over thy head for them; thou art hated and accursed of God, lyest open to all his judgements in this life, and to be tormented with devils and reprobates for ever in the life to come, where thou shalt nothing but roar, howl, weep and wail, and gnash thy teeth to all eternity. Think with thy self that some are in hell already for the same sins thou livest in, and if thou livest and dyest without Christ, thou shalt ere long be with them: Reason

Deut. 32.5

2 Th. 2.12

Rom. 6.14
Tit. 3.3.

Joh. 3. 12. thus: Is *Cain* in hell for hating goodneſſe in his brother? that's my ſinne; I have hated goodneſſe in my brethren; are ſome in hell for coveteouſneſſe, uncleanneſſe, voluptuous living, *&c.* theſe
Job 31. 5. are my ſins, and lurk in my heart. Nay, if one ſin lived in with delight will damn me, as a wanton look, a right eye, a luſtfull vanity, *&c.* what heaps of wrath muſt I lie under, that am guilty of ſo many millions of ſins? And now tell me ſadly, haſt thou need of any thing more then a Saviour, and to get thy pardon? Surely no; I know men are hardly brought to beleeve this, who are naturally fil'd with pride and ſelf-love, ready to think well of themſelves: to ſay as *Peter* to Chriſt, *Maſter, pity thy ſelf, this evill ſhall not come unto thee*: Damned? God forbid: I would not for a thouſand worlds this ſhould be my condition; but yet it is ſo, and will be ſo, *if thou getteſt not thy part in Chriſt.* And certainly men will never ſeriouſly ſeek after Chriſt, till they ſee this their need of him: *the whole need not a Phyſician nor careth for him*: who careth for a pardon till he be condemned?

2. The ſecond means to get Chriſt, is *to be ſick with our ſins.* For Chriſt came not

not to call the righteous, but ſick *ſinners to repentance*; ſuch as are *weary and loden, broken-hearted, pricked in their hearts, ſtung with their ſinnes*, as the Iſraelites were with fiery ſerpents. A bruiſed Chriſt will lie only in a bruiſed heart: Which though ſome make it a back-door, yet I am ſure the whole Scripture holds it forth (ordinarily) as a qualification prævenient to receive Chriſt: and therefore tels of a repentance (whether legall only or evangelicall alſo following it before faith, I will not now diſpute) preceeding faith, as in *Matth.* 21. 32. *You repented not that you might beleeve*; And *Paul* preached of *repentance towards God, and faith towards our Lord Jeſus Chriſt.* And in the Primitive Catechiſm they taught *repentance from dead works, and faith towards God.* For if a man had a diſeaſe and knew it, yet if it did put him to no pain, he will not look out for a Phyſician, no, not till he be ſo pained that he cannot bear it, or is afraid he ſhall die: ſo likewiſe will no man come to Chriſt till he be ſo pained with his ſins that he cannot bear it, and is afraid he ſhall die and be damned for them. And indeed ſuch, and ſuch only are fit to prize Chriſt, as the ſick only are

Mar. 2. 17. Mat. 11. 28 Iſa. 61. 1. Act. 2. 37. Joh. 3. 14.

Act. 20. 21

Heb. 6. 1.

glad of a Physician; a condemned man, and upon the ladder, ready to be turned off, O how glad is he of a pardon? As those that were stung with fiery serpents, O how welcome was a brazen serpent to them? Yea, such will be willing to receive Christ upon his own terms; *Heavinesse in the heart will make it stoop*: As we see *Paul* who then cried out, *Lord, what wilt thou have me to do?* And in the Prodigall who prayed, *Father, make me as one of thy hired servants.*

Pro. 12. 2, 9
Act. 9. 6.

3. The third means to get to know Christ is ours, is *to be sick for Christ*: as the Church was, *I am sick of love*; Christ calleth the hungry and thirsty, *&c.* Let him that is athirst come and drink; *I will pour water upon him that is thirsty, and floods upon dry ground: the hungry thou fillest with good things*; As the mother opens her breast when the childe cries for it, so Christ opens the bosome of his love to such as earnestly desire him; we know thirst hath four properties, first, It proceeds from ardent heat, either when scorcht with heat of the Sun, or by excessive labour, *&c.* And secondly, It is not a lazy, but a burning, earnest desire. Give a thirsty man what you

Cant. 2. 5.
Joh. 7. 37.
Isa. 44. 3.
Luk. 1. 53.

Ardens desiderium

you will, gold or silver, nothing contents him but water. Thirdly, It is a speaking desire, he begs, cryes and roars for water, O give me water or else I die. Fourthly, It is a present desire; delay encreaseth, enrageth his desire; so is it with a soul that thirsts for Christ. First, He is one scorcht with the heat of Gods anger. Secondly, His desire is ardent, he desires Christ more then thousands of of gold and silver. Thirdly, He cryes out *I thirst.* The hunted Hart brayeth not more for water, then a thirsty soul doth for Christ. Fourthly, he is not satisfied till he hath found Christ; give me Christ or else I die (say they;) as *Rachel* said, *Give me children or else I die.*

Psa. 42. 1. Rom. 8. 26 Prov. 13. 12. 19.

The fourth means is to be willing to part with all we have, and all our sins to obtain Christ: As the wise Merchant sold all that he had to buy the Pearl, he is willing to give him his soul, his affections, his body to be prisoned, yea, burned, and all his goods, yea, and life too; nay more, to part with his most beloved Delilahs, his dearest lusts, that have hitherto been dearer to him then his life, then his soul, then heaven, yea, then Christ himself, yet he is now wil-

Mat. 13. 44 Act. 9. 6.

ling to forſake them all to get his part in Chriſt; *Paul cryed, Lord, what wilt thou have me to doe? I am content to doe any thing, be any thing, ſuffer any thing for Chriſt.* Many are higlers and cheapeners, and ſome come near, but few come home to the full price, and ſo loſe the bargain; ſome it may be will part with all but one luſt; As *Iacob* would part with any ſon but *Benjamin*; He ſhould not go: they ſay of ſome darling luſt, as *Naaman* ſaid; God be mercifull in this or that only, as *Herod* in his *Herodias*, the young man in his covetouſneſſe; O ſpare my right eye, my *Ioſeph*, my *Adonijah*. But Chriſt will have all, or none at all; if a man part with many lovers, yet if he retains the love of one harlot, he is an adulterer; ſo if thou retaineſt the love of one ſin in thy boſome, hating to be reformed, thou canſt never receive Chriſt.

Joh. 13.9.

Caution, Not but that ſin will cleave to us while we live here: but yet we muſt part with our ſins two waies. 1. In our affections and deſires, being willing to part with them all. 2. In our purpoſes reſolutions and endeavours to forſake them all.

Rom. 7.15
Act. 11.23
Heb. 13.18
Precibus & ſuſpiriis.

5. The fifth and laſt means to get Chriſt, is

is to seek him with prayers and tears. *Ask and you shall receive*, Mat. 7. 7. *If thou hadst asked, I would have given that gift of God:* saith Christ to the woman. Thus *Paul* sought Christ, *Act.* 9. 11. *behold he prayeth*, he was upon his knees, mourning, weeping, crying and begging for Christ. Only seek earnestly end constantly, as *Jacob* wrestled with God, and said, I will not let thee go untill thou blesse me; or as the woman of *Canaan*, that would not be put off, at least without a crumb of mercy; or as *Mary* when *John* and *Peter* went back, when they found not Christ, presently she stood and stayed at the sepulchre, weeping till she found her Saviour. As *Rachel* cried for children, *give me children or else I die*; nay; *give me Christ or else I die*, As he that sought his lost sheep, and the woman her lost groat, who never left seeking till they found it; Say as *David* did, *One thing I have desired of thee which I will desire.* Psa. 27. 4. and not leave desiring and begging till I have obtained; namely, that I may know Jesus Christ to be mine. And though God should deferre thee, yet wait, and pray, and do as *Peter* did, *Act.* 12. 16, who continued knocking till the door was opened; Joh. 4 10. Ez. 36. 37

opened; Alſo uſe all other means: ſeek Chriſt in the temple, for there his mother found him, and thou mayſt finde him; wait upon all ordinances, and let thy end be hoping to finde Chriſt in them; ſeek Chriſt alſo among his Saints, forſake all bad company, and joyn thy
Act. 9.25. ſelf with them as *Paul* did, and continue thus ſeeking; and in his bleſſed time he will ſay unto thee, be it to thee according to thy deſire; And thus mayſt thou come to know Chriſt, not only a Saviour but thy Saviour, thy Lord and thy God.

Chap. XVIII.

An exhortation to examine and try our ſelves whether we know Chriſt ſavingly.

IN the next place, to thoſe that conceive they know Chriſt ſavingly, let it be a Uſe of examination and triall, whether we be not deceived, and whether we know upon ſure grounds that we have our part in Jeſus Chriſt. *Prove*
2 Co. 13.5. *your ſelves* (ſaith the Apoſtle) *whether*
Gal. 6.4. *you be in the faith*; As men try their gold

gold by weight and touch-ſtone: and that for theſe reaſons.

1. The firſt and chief reaſon is becauſe we know our hearts are deſperately wicked: and we are ready to bleſſe our ſelves that Chriſt is ours, when it is no ſuch matter; thus was *Laodicea* deceived, who thought her ſelf *rich, encreaſed in goods, and wanting nothing, when ſhe was moſt wretched and miſerable.* And Rev.3.17. the Phariſee who bleſſed God he was not as other men, nor as that Publican, when indeed he was not ſo happy; Nay *Solomon* tels us, *There is a generation that are pure in their own eyes, whoſe hearts are not waſhed from their filthineſſe.* Pro.30.12. *If a man think himſelf ſomething* (ſaith the Apoſtle) *when he is* Gal.6.3. *nothing, he deceives himſelf in his own imagination*; And *Paul* confeſſeth of himſelf, that *he was alive without the Law: but when the commandment came* (which diſcovered to me my condition) *then ſin revived, but I died:* that is, I ſaw my ſelf Rom.7.9. in a damnable condition. Deu.29.19

And the reaſon why men are thus deceived is becauſe men reſt upon their own judgements and thoughts, as conceiving they know themſelves beſt, not conſidering how great an impoſtor the heart

heart is, being willing to deceive it ſelf, how blinde and ignorant, how full of pride aud ſelf-love, that ſhe dotes on her ſelf, and is not willing to conceive or beleeve evill of it ſelf, and beſide it is deluded with Satanical inſpirations, or the opinion of others (*Rom.* 3. 1. ſhe had a name ſhe was alive, and that contented her) or laſtly, reſting upon falſe grounds, as becauſe they grow rich and proſper, which is rather a mark a man is not beloved of God then the contrary; or becauſe Chriſt died for ſinners, not conſidering that Chriſt died only for penitent, humble, and beleeving ſinners; Or laſtly, which is the greateſt deceit of all, when men are deceived with common graces in ſtead of ſaving, becauſe they have ſome reſemblance of them, and ſeem ſometimes very like them; As weeds in the corn-fields look like flowers in the garden, and yet they are not flowers, but ſo many weeds; or as Copper looks like Gold, but is not Gold; An Ape looks like a man, yet it is no man but the ſcorn of nature: chalk may look like ſugar, the picture of a man like a living man, and painted grapes like true, yet we know they are but the picture of them; as *Saul* thought it had

been

been *Samuel*, he saw it was not *Samuel* but the devil in his likenesse; so common grace may seem like saving, and yet alas though it may serve for a shew a while, and deceive others, as the Virgins Lamps appeared as if they had oyl in them, it may carry us to *Kadesh-Barnea*, yet it will never bring thee to *Canaan*, never to salvation. *I am perswaded better things of you* (saith the Apostle) *and such as accompany salvation*: intimating, all grace doth not accompany salvation, for a man may be enlightned, and taste of the heavenly gifts, and be made partaker of the holy Ghost, *Heb.*6.4 and be sanctified: *Heb.*10.29. and yet fall into the sin against the holy Ghost: and a man may be washed, and yet remain a sow still, and like a washed sow return to his wallowing in his former mire; A man may have the unclean spirit *cast out of him*, that is, in some measure, and he may be *empty* in comparison of that fulnesse which was in him before, as a vessell is said to be empty of honey or oyl when much is poured out, though some stick still about the sides. And a man may be swept and garnished with common vertues, and yet not be sanctified with saving

Heb.6.9.

2 Pet.2.20 Mat.12. 43.44.

ving graces, nor be a new creature, but like an old garment turned, and newly turkaſed over.

If you ask me how ſaving and common graces differ? I anſwer, three waies.

1. First, In their plantation, ſaving graces being rooted habits, like a tree deeply rooted, or like cloth died in grain or like a mark ſet on a veſſel with a hot iron, called a fire-mark, which cannot be blotted out: the *Law of God is written in his heart*, which none can blot out, the ſeed of God remaineth and abideth in him; as the light is more deeply rooted in the body of the Sun then in the Moon.

Ier. 31.40
1 Ioh. 3.9.
2 Cor. 13 *ult.*

But common graces are only tranſient motions (a lighter work of the ſpirit) and not habitual diſpoſitions, they want a root and have no deepneſſe of earth, *Mat.* 13.5,6. they are like a mark made with chalk that is eaſily wiped off, and hence often they quickly wither (like the ſtony ground) as a tree not rooted quickly withers, or like a houſe on the ſand is quickly blown down for want of a foundation, as *Iudas*, *Demas*, and others were.

2. Secondly, They differ in their operation: common grace reſtrains only,

and bindes up corruption as a wolf tyed up, or a Lyon kept in a grate: but ſtill they keep their Wolviſh and Lyon-like natures and diſpoſitions, which would ſoon appear if they were let looſe: and thus was *Eſau* reſtrained from hurting his brother: *Laban* from wronging *Iacob*.

But ſaving grace works a mighty change of the heart, and enables a man to hate and overcome corruption; It enables a man to do more then common grace can doe: As *Sampſon* had ſtrength to do more then common men could doe; It can make a man (in a kinde work miracles, to do thoſe things which are above the power of nature: as to overcome the world, Satan, and his ſtrongeſt luſts, forgive his enemies, and crucifie *the fleſh with the luſts thereof*: Gal. 5.24. 1 Joh. 5.4.

3. Thirdly, Saving grace enables a man to do ſpiritual actions with pleaſure and delight: it dulcifies ſpiritual actions. *I delight in the Law of the Lord* (ſaith *Paul*) *after the inward man: they are ſweeter then the honey and the honey-comb* (ſaith *David*) *It is my meat and drink to doe the will of him that ſent me* (ſaith our Saviour) *I eſteemed the words of his mouth* Ro. 7. 22. Pſ. 19. 10. Joh. 4. 34. Iob 23. 12

mouth more then my neceſſary food (ſaith *Iob*) and the people of God are ſaid to be *a willing people*, Pſa. 110.3.

But common grace though it may draw men to the performance of ſpiritual actions, yet with no delight: they drive heavily as *Pharaohs* chariots when their wheels were off; they finde no reliſh or ſweetneſſe in prayer, hearing the Word, ſanctifying the Sabbath, and the like: they are ready to cry out, *what a wearineſſe is it?* what profit is it that we have kept his Ordinances? and are ready to ſay like thoſe in *Amos*, *When will the new moon be gone, that we may ſell corn, and the Sabbath that we may ſet forth wheat?* Amos 8.5. they ſavour not the things of the ſpirit, but of the fleſh.

Mal. 1. 13. & 3. 14.

And becauſe thouſands are thus deluded, I ſhall more particularly demonſtrate how men are deceived with counterfeit and common graces inſtead of true, In eleven particulars.

1. *Deceit.* 1. Firſt, Some are deceived with common faith in ſtead of ſaving: He that beleeveth in Chriſt (ſay they) he ſhall be ſaved; but I beleeve in Chriſt, and reſt on him only for ſalvation: therefore I doubt not but I ſhall be ſaved.

Joh. 3.16.

I anſwer, Its true, he that believeth with a lively ſaving Faith ſhall be ſaved, but a man may have a [b] kinde of Faith, and yet may periſh: The ſtony ground for a while believed, and yet in time of temptation fell away [c]. *Simon Magus* believed and was baptized, and yet was in the gall of bitterneſſe and bond of iniquity [d]: Yea Chriſt ſaith, *Many beleeved in his name, yet he would not commit himſelf unto them* [e]. Others believed on him, who yet *loved the praiſe of men more then of God* [f].

[b] Tit. 1. 1.
[c] Lu. 8. 13.
[d] Act. 8. 13.
[e] Ioh. 2. 23
[f] Ioh. 12. 42, 43.

Queſt. You will ſay, Wherein do they fail?

I anſwer, in two things eſpecially.

1. Becauſe their hearts were never prepared for Chriſt (never humbled for their ſins) Now Chriſt was lift up like the brazen Serpent, onely to cure thoſe that were ſtung with their ſins, as thoſe were with fiery Serpents, he came only to eaſe the weary and heavy loaden, to binde up the broken hearted.

[g] Ioh. 3. 14.

2. Becauſe their hearts were never changed, but remain as unſanctified as before; *But if any be in Chriſt, he is a new creature.* And, *except a man be born again* (though he doth believe in Chriſt) *he ſhall never enter into the kingdom of God.*

Mat. 11. 28, 2 Cor. 5. 17. Eſa. 9. 6. Mar. 11. 29.

3. Though they take Chriſt, yet they do not give themſelves unto Chriſt.

Object. Yea, but there are Degrees of Faith; Now though I am weak in the Faith, yet I have ſome Faith, I have a grain of muſtard-ſeed, and I am like the ſmoaking flax and bruiſed reed, I cry, Lord, I believe, help my unbelief; I deſire Chriſt, and would feign obtain him; Now deſire of Faith is Faith.

I anſwer, The weakeſt Faith that is conſiſts not in bare deſires of Chriſt, or of Faith, but there is ſome apprehenſion of a Promiſe though darkly, and there is ſome relying upon Chriſt though he diſcerns it not, and though he ſees nothing in him but deſires, yet he reſolves he will hang upon Chriſt, and die at the horns of the Altar. Faith is wrapt up in his heart as the leaf and bloſſom is wrapt up in the bud, & Faith lives and moves in him, as the childe lives in the womb, and he knows it not; For though deſires of Faith be not Faith, yet if rightly qualified they may be ſigns of a hidden Faith.

But if thou wouldſt not be deceived, take theſe four Marks of the weakeſt Faith.

First,

First, The weakeſt believer though he cannot believe (as he thinks) yet he earneſtly deſires to believe, and grieves becauſe he cannot, *Lord, I believe, help my unbelief.*

Secondly, His deſire after Chriſt is to receive him as God offers him, as his Lord and Saviour to ſave him and ſanctifie him, and deſires to part with all for him. Now to ſuch are the Promiſes made, *Matth.*12.20. *I will not quench the ſmoaking flax.* Smoaking flax hath ſome fire, elſe it would not ſmoke, onely ſome earthy moiſt matter keeps it from flaming: So the Spirit fils him with ſighs and groans; he ſmokes with deſires though he cannot flame with comfort. Rev.22.17

Thirdly, He is a bruiſed reed, he is but a reed, weak and tender, and that is bruiſed alſo: The weakeſt Faith is ever joyned with a broken heart, mourning under ſin as his greateſt burthen.

Fourthly, The weakeſt Faith hath ſo much ſtrength as to enable him to make conſcience of all his wayes, though he cannot believe, yet he is afraid to ſinne againſt God: The woman that but touched Chriſt, had vertue came from him which dried up her iſſue*. * Mat. 9. 21.

And the weakeſt Faith *purifies the heart*, *Act.* 14. 9. at leaſt ſo far, that it keeps not the love of any ſin wherein it hateth to be reformed, as you ſee a little Bear is ſtrong in operation, and a little Musk ſweetens much, and this little grain of Muſtard-ſeed is worth all this great world, for it will intereſt a man into life and glory.

But now examine and take heed thou beeſt not deceived and couzened with the want of Faith in ſtead of the weakneſſe of Faith; For, 1. Uſually thou doſt not hunger after Chriſt, and mourn for want of Faith. 2. If thou deſireſt Chriſt, yet it is not as God offers Chriſt to thee as thy Lord and Saviour, thou wouldſt have Chriſt to ſave thee, but not to ſanctifie thee, but wouldſt ſtill fain have thy will, and walk after the ſtubbornneſſe of thy own heart. 3. Examine thy ſelf and thou ſhalt finde thou art not a bruiſed reed, but ſome tall Oak or Cedar, thy heart is not bruiſed, bleeding for ſin, but proud and hardened. 4. There is no vertue come from Chriſt to dry up the iſſue of thy luſts, and therefore certainly thou haſt not touched him as yet with the leaſt meaſure of Faith.

2. Secondly, Some are deceived with legal and common Repentance in ſtead of ſaving and evangelical, *Whoſoever repent of their ſins ſhall be ſaved.* But I have repented of my ſins; For, 1. I have wept and mourned for my ſins, ſighed and groaned under them. 2. I have confeſſed them to God and man, and praied God to forgive me, and praied others to pray for me. 3. I have had ſtrong reſolutions, and made many vows and purpoſes to leave my ſins. 4. When I have been tempted to my old ſins again, I have reſiſted and ſtriven againſt them, though through weakneſſe I have been overcome. 5. I have made reſtitution of ill-got goods, and ſent them home again. 6. Nay more, I have left and forſaken ſome of my ſins, though ſome I cannot get victory over them yet, and therefore I doubt not but I have truly repented, and am in the ſtate of ſalvation.

2. *Deceit.* Act. 2. 37. *Ob.*

I anſwer, thou maiſt do all this, and yet have but common repentance, which a Reprobate may have: For, 1. Did not *Saul* weep and cry for his ſin? And was not *Judas* ſo full of grief becauſe he had betrayed Chriſt, that he went out and hanged himſelf[a]? And

Anſw.

[a] 1 Sam. 25. 36.

did not *Saul* confeſſe his ſin to *David*, ſaying, *I have ſinned, thou art more righteous then I, behold I have played the fool, and erred exceedingly* [b]? And likewiſe to *Samuel*, *I have ſinned and tranſgreſſed the Commandment of the Lord: Now therefore I pray thee pardon my ſinne* (that is, pray to God to pardon it [c].) And did not *Judas* cry out, *I have ſinned in betraying innocent blood?* 3. And did not *Saul* and *Pharaoh* both reſolve and purpoſe to leave their ſin? *Return my ſon David*, ſaid *Saul*, *for I will no more do thee harm* [d]? And *Pharaoh* promiſed twice, *I will let the people go and do ſacrifice to the Lord*, Exod. 8. 8? And again, *Intreat the Lord for me, and I will let you go, and ye ſhall ſtay no longer*, Exod. 9. 18. And, 4. Did not *Pilate* ſeem to reſiſt and ſtrive againſt his ſin, finding a combat within him, ſaying, *Shall I crucifie your King? What evil hath he done? I am innocent of the blood of this juſt man?* And what a combat had *Herod* within himſelf before he did cut off the head of *John* Baptiſt; and *Darius* in delivering up *Daniel* to the Den of Lions, although notwithſtanding through want of power ſufficient to reſiſt they were overcome? Did not

[b] 1 Sam. 26. 21.

[c] 1 Sam. 15. 24, 25.

[d] 1 Sam. 26. 21.

Judas

Judas make reſtitution of his 30 pieces of ſilver which he received to betray Chriſt? And *Micha* of the eleven hundred ſhekels of ſilver which he ſtole from his mother [c]? 6. And did not *Herod* reform many things at *Johns* preaching, though he kept his *Herodias* [f]?

[c] Mat. 27. 3. Judg. 17. 2. [f] Mark 6. 20.

Queſt. But you will ſay, Hath not God promiſed forgiveneſſe upon Repentance? *Repent, and your ſins ſhall be blotted out?* *Queſt.*

Anſw. I anſwer, There is a Legal Repentance and Evangelical, common and ſaving; there is a Repentance unto Salvation, called Godly ſorrow 2 *Cor.* 7. 10. and there is a worldly ſorrow that cauſeth death, when they repent of their ſins onely for the puniſhment, for fear of hell, but ſtill they keep the love of their ſins in their hearts; as I have treated more at large in the fourth ſigne of Faith *Chap.* 19. whether I referre you.

3. *Deceit.* 3. Thirdly, Some are deceived with common Illuminations, and take them for ſaving Knowledge: They ſay, they have been *enlightned* by the Spirit of God to know the Myſteries of the Kingdome of God, they underſtand

the Scriptures, and can teach, guide and inſtruct others, *&c.* Now our bleſſed Saviour ſaith, *This is life eternal, to know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent:* And they have put on the new man which is *renewed in Knowledge*, Col. 3. 10. [a]

[a] Ioh. 17. 3.

Anſw. I anſwer, there is a two-fold Knowledge; 1. Common Illuminations, which the Devils and a Reprobate may have, [b] a brain-Knowledge, of which they boaſted in *Pauls* time, That they were inſtructed out of the Law, that they were guides to the blinde, and lights to them that were in darkneſſe, inſtructers of the fooliſh, and teachers of babes, which yet S[t] *Paul* tels us had but the form of Knowledge, and they that were teachers of others did not teach themſelves, *Rom.* 2. 18, 19, 20, 21. And this Knowledge a man may have, and yet have no part in Chriſt, nor know Chriſt ſavingly.

[b] Heb. 4. & 10. 26.

2. And ſecondly, there is a ſaving Knowledge of divine Truths, called renewed Knowledge which whoever hath, it is certain he hath and ſhall have eternal life.

Queſt. But how ſhall I know whether my enlightning be common or ſaving Illumination? I an-

I anſwer, Firſt, Saving or renewed Knowledg is applicatory and believing; he knows Chriſt to be a Saviour and his Saviour. One man knows ſuch a houſe and land, and ſo looks upon it, but another knows it and looks upon it as his own. The Devils could ſay of Chriſt, we know thee who thou art; but ſaving Knowledge ſeeth the Promiſes, and embraceth them, *Heb.* 11.13.

2. Saving Knowledge is practical, it gives light to the will and affections, and leads them to the practiſing of the things they know; as the eye in the head doth guide the feet, ſo their light doth guide their feet in the wayes of peace, *Luke* 1.79. but in the other it is all brain-Knowledge, living in a conſtant practice of ſins againſt their Knowledge, *Rom.* 1. *ult. Though they know,* ſaith the Apoſtle, *the judgement of God, that they that do ſuch things are worthy of death, yet not onely doe the ſame, but favour them that do them.*

3. Saving Knowledge is more certain then common Knowledge, becauſe it is wrought by the Spirit of God, and is perſwaded from God of the reality and truth of them; Hence they are ſaid to be *taught of God,* Joh. 6.41. and God

is

is ſaid to *reveal them to us by his Spirit*, 1 Cor. 2. 10.

But the Knowledge of natural men or common Knowledge, is onely by conjecture, becauſe ſo they read it in the Bible, and other good Books; and hence they have a ſlight opinion onely of divine Truths, but they are not certainly perſwaded of them, as *Luther* ſaid, He had preached Chriſt to all men, though in his heart he could not believe it: And hence the greateſt and moſt learned men unſanctified are ſubject to the greateſt Errours, and prove oft-times the greateſt Apoſtates: As *Pendleton* askt poor *Alice Driver*, who taught thee this Hereſie? Marry even you, ſaid ſhe; Yea, ſaid he, but thou ſeeſt I am changed; Yea, but ſhe replied, the Word of God is not chang'd. There is great difference between one that hath read and heard that honey is ſweet, and gall is bitter, and another that hath taſted the ſweetneſſe of the one, and bitterneſſe of the other; now ſanctified Knowledge hath taſted the
1 Pet. 1. 3. ſweetneſſe of Grace and bitterneſſe of ſin, hath taſted how good God is, and hath not onely heard how good he is, for he can ſpeak by experience; A man

man that carries wine or precious waters, he can say they are sweet and full of spirit, but they know better that have tasted them and drunk of them. There is great difference between the Knowledge of one that hath onely read of such a Countrey, or seen it in a Map, and of another that hath seen it and lived in it: A natural man may discourse of spiritual objects, but hath no feeling of them in his own heart. I deny not but a natural man by common Illumination may have a certain *taste* of the good Word of God and of heavenly objects, *Heb.* 6.5. but this is onely of the sweetnesse of heaven, and the reward of holinesse, but not of holinesse it self abstracted from the reward: So likewise he may have a taste of the bitternesse of sin, but it is not of the evil that is in sin, but that comes by sin; of the evil of the effects of sinne, and not of sinne it self.

4. Saving Illumination hath in it a spiritual discerning: he seeth a greater excellency, lustre and beauty in spiritual things, then a natural man doth or can do: he seeth more beauty and excellency in Christ then in all the world, as a man sees more brightnes and beauty 1 Cor. 14.

Mat. 13. 44. Phil. 3. 8. ty in the Sun then in all the ſtars, as the wiſe Merchant did who ſaw Chriſt, a pearl of great price, worth the ſelling all he had to buy it; and *Paul* that eſteemed all things as loſſe and dung for the Heb 11. 26. excellency of the knowledge of Chriſt, and *Moſes* who ſaw Chriſt ſo glorious that he eſteemed the rebuke of Chriſt greater riches then the treaſures of *Ægypt*: Such a man looks upon riches as empty vanities, nothings, vexations, honours as empty Glory, a pillar of ſmoke, and wanton pleaſures but as ſwiniſh filthineſſe, he hath the Moon under his feet, is like a man whoſe eye being fill'd with the light of the Sun, all other things ſeem mean and dark to him; Alſo he ſeeth a *beauty* in *holineſſe*, and in walking in the paths of holineſs, he eſteems them to be paths of pleaſure, and all her wayes proſperity, *Prov.* 3. 17. He ſees greater excellency and beauty in the pooreſt Saint, then is the greateſt Pſa. 110. 3 rich worldling; *All my delight is in the Saints on earth, which are the excellent* Pſal. 16. 3. *ones*, ſaith he: And as for ſin, he ſeeth more filthineſſe and evil in it then in all afflictions, judgements, yea or hell it ſelf, as *Paul* cryed out more of ſin then of all his ſufferings; *O wretched man*

that

that I am, who shall deliver me from the body of this death! But a natural man by common Illumination, cannot *spiritually discern the things of God.* He seeth not that beauty and excellency that is in Christ, but is more taken with the world and its glory; like the young man in the Gospel, that esteemed Christ as nothing in comparison of his riches, *Mat.* 19. 21, 22. Also he seeth no beauty in the wayes of God, but rather counts the wayes of God foolish (though he likes well of the wayes) he doth with *Balaam* desire to die the death of the righteous, but not to live the life of the righteous; As for the Saints he esteems them as a company of fools, the off-scouring of the world, and their lives madness: And though he be convinc'd of the goodness of the wayes of God (in general) above the wayes of sin, yet not in particular, he likes it not best for him to walk in them, because the way of sin is more sutable with his present corrupt disposition, like a sick man or one that hath sore eyes, can say light in it self is better then darkness, but not for him, because of his sore eyes; Neither can he see that filthiness that is in sin if sever'd from

1 Cor. 2. 14.

1 Cor. 4. 13. Wisd. 2.

from punishment, but rather seeth a great deal of pleasure and profit in it, as *Eve* saw in the forbidden fruit. And thus you see, saving Knowledge hath a more piercing and discerning eye then common light can attain unto; A Musician and another man both hear the sound of the Musick, but one hath a more musical ear to discern the Melody then the other; A Painter and a common man both look upon the Picture, one sees onely a gay Picture, and can tell you the divers colours in it, but the Painter seeth it with an artificial eye, and can see more beauty in it then the other.

5. Saving Knowledge, the more of that light he hath, the more humble he is, and more vile in his own eyes, for that discovers his sins and manifold infirmities; Spiritual eyes make a man look inward; *Paul* had great revelations, yet esteemed himself lesse then the least of all Saints; *Job*, the more he knew of God, the more he abhorred himself, *Behold*, said he, *I am vile, I abhor my self in dust and ashes.*

But common Illuminations puff up men with pride, and make men think highly of themselves, and scorn, and despise

deſpiſe others, as ignorants, aſſes, fooliſh; as the Phariſees ſaid, *This people who know not the Law, are curſed,* John 7.49. *Knowledge puffeth up*, ſaith the Apoſtle. 1 Cor. 8. 1.

6. Saving light is like the light of the Sun, full of heat as well as of light, it heateth and inflameth the affections with a love of what it knoweth, as *John* was a burning and ſhining light, he had burning affections, as well as ſhining Illuminations; But common light is like lightning, which hath light but no heat, it warms not the affections with a love to the things known: Now if we had all Knowledge, and have not love, we were nothing; *He that loveth not, knoweth not God,* ſaith St *John,* 1 John 4. 8. Theſe ſee the light, *yet they love darkneſſe more then light.* 1 Cor. 13. 1, 2. Ioh. 3. 19.

Thus we have heard how men are deceived with common Illuminations in ſtead of ſaving Knowledge: Now followeth the fourth Deceit, which is, when men take natural and common deſires for holy, and thus they reaſon, The Lord hath ſaid, *Bleſſed are they that hunger and thirſt after righteouſneſſe: And let him that is athirſt come and drink:* And hath promiſed, *That he will* 4. *Deceit.* Mat. 5. 6. Rev. 22. 17

will not quench the ſmoking flax, Matth. 12.20. But though I finde my ſelf weak, and cannot do as others do, yet I have good deſires, I would fain go to Heaven and be ſaved; therefore I hope, Chriſt is mine, and that I ſhall be ſaved.

Anſw. I anſwer, Thy deſires are not after holineſſe, but after happineſſe, not after grace, but after glory; thou doſt not deſire thy heart to be changed, thy deareſt luſts to be mortified and ſubdued; and therefore theſe are but natural deſires out of ſelf-love, for thou wouldſt fain go to Heaven, and art loath to be miſerable, which every man naturally doth deſire. Did not *Balaam* deſire to die the death of the righteous? (as you heard before) Did not the Young-man ſay to Chriſt, *Maſter*, Mat. 16.16 *what good thing ſhall I do that I may inherit eternal life?* And thoſe that followed Chriſt for the loaves, cried, when he ſpake of bread from Heaven, *Lord evermore give us this bread*; yea ſuch deſires are found in hell among the damned.

2. Thy deſires are conditional not abſolute, thou wouldſt fain have Heaven, and thy luſts too, Heaven and covetouſneſſe,

neſſe, heaven and pride, malice, uncleanneſſe, *&c.* as the young man would fain have had heaven, if he might have had heaven and kept his great poſſeſſions (which Chriſt then bad him part withall) *Balaam* would fain have gone to heaven, yet he loved the wages of unrighteouſneſſe.

3. Thy deſires are but ſudden fits and moody paſſions, like fits of an ague, they quickly die and periſh.

4. They are lazy deſires, they do not uſe all means to attain their deſires, as a thirſty man doth for water: Doth he thirſt for water that hath a Well by him and will not let down his bucket and draw it? *The ſoul of the ſluggard* (ſaith *Solomon*) *deſireth and hath nothing, but the ſoul of the diligent ſhall be made fat:* Pro. 13. 4.

The fifth deceit, I love the Word of God, and delight, and love to hear it; Now *David* pronounceth him bleſſed, whoſe delight is in the Law of the Lord. 5. *Deceit.* Pſal. 1.

I anſwer, So did the ſtony ground, they heard the Word, and with joy received it, but ſoon they withered for want of rooting, *Herod* alſo heard *John Baptiſt* gladly.

But first, It may be thou delightest in the Word because of the eloquence of the Preacher, as they delighted in *Ezechiel* because he was to them as a lovely song of one that hath a pleasant voice, and can play well of an instrument: but though they hear thy words (saith the Lord) yet they do them not, but their hearts runne after their covetousnesse: Now *not the hearers of the Word but the doers, are blessed:* but if we hear the Word and do it not, practise not what we hear, we build our house on the sand, which will fall when a tempest comes: A naturall man comes to the Word as one goeth into a pleasant garden, and is delighted a while in the sweet smell of the pleasant flowers, but a godly heart gathers a posie of these flowers, wherewith he is refreshed when he goes out of the garden.

Ezek. 33. 31, 32.

Mat. 7. 21.

6. Deceit. The sixth deceit; The Lord saith, *By this ye know you are translated from death to life, because you love the brethren,* 1 Jo. 3. 14. but I love the children of God, and wish well to them.

I answer: But take heed thou beest not deceived with this mark: for there is a natural civil love which a man may bear even to the godly, and not know Christ

Christ savingly; As *Ahab* loved *Jehosaphat*, and made league with him: they gave the same names to each others children: *Jehosaphat* called his son *Jehoram*, and *Jehoram* called his son *Ahaziah*, and *Ahab* called his sons *Ahaziah* and *Iehoram*: Also *Ahab* married his daughter *Athaliah* to *Iehoram Iehosaphats* son, and would have *Iehosaphat* with him in his wars, and yet he was a wicked man: *Pharaoh* loved *Ioseph*, and *Darius* loved *Daniel*, *Michal* loved *David*, and *Herod* loved *Iohn Baptist*.

But there is a spiritual love of the children of God (as *Paul* speaks *Col.* 1. 8. who hath declared to us your love in the spirit) when we love them for the grace of God in them, because the image of God shines in them, when we love a righteous man in the name of a righteous man.

Now thus no natural man can love a childe of God, but it is ever out of some natural respect or other: as because they are loving, courteous, faithful in their places, and trusty, or for some by end or other: but they do not love them because the spirit of God dwels in them. Neither is it universal, for if they love some they hate others: they bear not

love to all the Saints, as the *Coloſſians* did, Col. 1. 4. but the difference between natural and ſpiritual love to the Saints, is more largely handled afterwards in the ſixth ſign of faith, whether I refer you.

7. *Deceit.* The ſeventh deceit: I finde a heart hating ſinne, and have been in my place, as Magiſtrate, Miniſter, Maſter of family, *&c.* zealous againſt ſinne, and forward in ſuppreſſing drunkenneſſe, uncleanneſſe, and the like: Now hatred of ſinne is a ſign of grace: *Pſalm.* 45. 7.

I anſwer: So was *Iehu* zealous againſt the idolatry of *Ahab*, 2 Kin. 9. 10. And *Abſalom* ſo hated *Amnons* uncleanneſſe with his ſiſter *Thamar*, that he killed him for it, and yet they were wicked men, and ſo mayſt thou be, becauſe thy hatred and zeal againſt ſin is not as it is an offence to God (for then thou wouldeſt hate one ſin as well as another, and moſt the ſinnes in thine own heart) But it is for vain-glory, or ſome by reſpects, becauſe theſe ſinnes croſſe ſome luſts in thine own heart, or as ſome way hurtful and prejudicial to thy ſelf: Thus the Prodigal hates the covetous perſon, becauſe it oppoſeth his ſin, and

ſo

ſo the covetous hates the prodigal, the drunkard. &c. *Abſalom* hated *Amnons* uncleanneſſe, becauſe it brought ſhame upon him and his ſiſter; And thus *Simeon* and *Levi* revenged *Sechem's* luſt, becauſe their ſiſter was defiled: for they ſaid, *Should he abuſe our ſiſter as an harlot?* Gen. 34. ult. And *Iehu's* zeal was not againſt idolatry, but to eſtabliſh his own kingdom, and therefore God threatned to puniſh him for that which he commanded him to do, *Hoſ.* 1. 4. *I will avenge the bloud of* Jezreel *upon the houſe of* Jehu.

I finde a combat and fight againſt ſin in my heart; when I am overtaken through weakneſſe, yet I finde a riſing in my heart againſt it; The ſpirit luſteth againſt the fleſh, and *I finde another law in my members, warring againſt the law of my minde*, as *Paul* did *Rom.* 7. g. *Deceit.* Gal. 5. 17.

I anſwer, So had *Pilate* as you heard before, and *Balaam* when he went to curſe the people of God, *How ſhall I curſe* (ſaid he) *where God hath not curſed?* But this combat in an unregenerate man is only a fighting againſt the dictates and flaſhes of an accuſing conſcience, and not reſiſtance of ſin as diſpleaſing to God, but fear of judgements,

hell, ſhame and diſgrace, or one by end or other; and uſually it is only againſt groſſe ſins that more deeply wound and terrifie the conſcience; But a childe of God his heart riſeth againſt ſin from another ground: Namely, though he is afraid of ſhame and puniſhment, yet it is chiefly becauſe it is an offence to God, How ſhall I do this great wickedneſſe, and ſo ſinne againſt God? ſaith *Joſeph.*

9. *Deceit.* Yea, but I have made a good proceſſe in mortification of my luſts; I am much reformed, I have left drunkenneſſe, ſwearing, exceſſive gaming, and am become a new man over what I was.

I anſwer, It may be ſo, and yet perhaps thou haſt not waſht thy heart from wickednes, which God requires, *Je.* 4. 14. but ſuffereſt thy luſts to boil there without controul: Sin hath ſtill got thy heart: *Balaam* refuſed bribes and promotion, but ſtill he loved the wages of unrighteouſneſſe, and his heart went that way. Secondly, It is but a partial reformation, as *Herod* reformed many things, but kept his *Herodias*: the young man in the Goſpel in reſpect of the outward groſſe acts had kept all the Commandements, but ſtill he cheriſhed his covetouſneſſe,

ſo

ſo one beloved luſt or other is ever cheriſhed in an unſanctified heart; And thus the unclean ſpirit was gone out of the man, *Mat.* 12.43. that is, in a great meaſure, and yet you know he was found but empty, ſwept and garniſhed: ſo as the devil entred into him again, with 7. ſpirits more wicked then himſelf, and his laſt eſtate was worſe then the firſt.

The tenth deceit is from this, that he hath attained to a form of godlineſſe, and doth perform many duties of godlineſſe, and therefore he hopes he is a godly man. 10. *Deceit.*

I anſwer, A man may go far in duties of holineſſe, and yet not have a dram of holineſſe in his heart, as firſt, Thou ſayſt, I am a diligent hearer of the Word, both Sabbath and week daies, I have gone many a mile to hear a Sermon: but it is not the hearers but doers of the Word are bleſſed: Thoſe hypocrites followed Chriſt over ſea, *Joh.* 6.26. and yet it was but for the loaves, and many ſhall ſay at laſt day thou haſt taught in our ſtreets we have many a time preſt to hear thee, and yet Chriſt will ſay, *Depart from me I know you not:*

2. Yea, but I have provoked and drawn Luk. 13.27

drawn others to go to Sermons: ſo did they in *Iſa.* 2. 3. *Come, let us go up to the mountain of the Lord, and he will teach us his waies:* So likewiſe in *Eze.*33.30. *Come, I pray you* (ſaid they) *and let us hear what is the word that cometh forth from the Lord:* And yet their hearts ran after their covetouſneſſe, as *ver.*31.

3. I have reverenced good Preachers, been forward to maintain them, invited them to my houſe, made much of them.

I anſwer, And did not *Herod* reverence *John Baptiſt?* And did not the Phariſees invite Chriſt to their table? *Luk.*14.1. Did not *Saul* reverence *Samuel?* and the Phariſee pay tithes of all?

Mat.6.20.

4. I have been zealous for the Sabbath, and would not ſuffer any children or ſervants to prophane it.

I anſwer, and were not the Phariſees ſtrict for the outward reſt, ſo that they rebuked even Chriſt himſelf for his rubbing the ears of corn, and healing upon the Sabbath day, *Luk.*14. though they regarded not to ſanctifie the reſt.

5. I have prayer in my family morning and evening, and have my ſet times of

of private prayer alone by my ſelf; and go to faſtings often, and have ſometimes private faſtings?

I anſwer, Though it be ſeldome that an unregenerate man goes ſo far, yet if this be that which he reſts upon, ſurely all this he may do and be deceived, and periſh as an hypocrice; For had not the Jews their morning and evening ſacrifices (which were the ſame with our prayers, as appeareth in 1 *Chr.* 23. 30. The Prieſts were appointed *to ſtand every morning to thank and praiſe the Lord, and likewiſe at even*) and yet we cannot conceive that all were godly that performed them. The Phariſee you know went up into the temple, and was there alone at praier, profeſſing he faſted twice every week, *Luk.* 18. 9,11. *Ahab* humbled himſelf and faſted: And did not thoſe hypocrites even complain of God, that they ſought him daily, and took delight in approaching unto God, yet that he regarded them not; *wherefore have we faſted* (ſay they) *and thou ſeeſt us not? wherefore have we afflicted our ſouls, and thou regardeſt not?* Iſa. 58. 2,3.

6. I diligently reade the Bible and other good Books by my ſelf and in my family.

Act. 8. 27. I answer, The Eunuch was reading the Bible, and as some conceive, before he had faith: And what is all thy read-
Psa. 50. 17 ing whilest thou dost not practise, but hatest to be reformed?

7. I have been very zealous and forward in good causes, both in purse and pains, and have suffered much reproach and otherwise for defending Gods Ministers, *&c.*

I answer, so may a hypocrite do, as *Judas*, who no question as the rest of the
Act. 5. 1, 2. Apostles, left all and followed Christ: *Calv.* *Ananias* and *Saphira* parted with part of their goods, and laid them at the Apostles feet for the relief of the Church in time of persecution: so likewise *Alexander* (who was (as some conceive) the Copper-smith, who afterward resisted and opposed *Paul*, 2 Tim. 4. 14.) he had like to have lost his life for the Gospels sake, in *Act.* 19. 33.

In a word, it is not all external duties of piety to God can approve thee to be sanctified; for thou mayst have a form of godlinesse and yet deny the power thereof: thou mayst be zealous in duties of the first table, and yet make no conscience of duties of the second table, as those that cried out, *The Temple of the Lord,*

Lord, The Temple of the Lord, Jer. 7.4,8. but yet they would ſteal, murther, and commit adultery, and ſwear falſly, *&c.*

Now ſuch as theſe, that profeſſe to know God, but in works deny him, are abominable in the ſight of God, *Tit.* 1.16. Remember whatever duties an upright man can do in ſincerity, the ſame may an hypocrite do in hypocriſie; as a Limmer can paint all the lineaments of a mans body, though he cannot put breath into it; yea, ſometimes an hypocrite in outward ſhew will go beyond the ſincere: as a Comet makes a greater blaze then the true Stars: No naturall face hath ſo perfect white and red as that which is painted: If *Elijah* will faſt and mourn, the *Baalites* will houl and cut the fleſh: None made longer prayers, nor were more zealous in the outward acts of faſting then the Phariſees, who did even disfigure their faces again that they might appear to men to faſt: Be not therefore deceived, as if green leaves could make fruitfull trees, or formal profeſſion good Chriſtians; Remember the end of Gods Ordinances is the renewing of Gods image in us, making us new creatures, and the faſhioning our hearts to his will by faith and

and repentance, or elſe all our labour is in vain, and at laſt like Comets we will go out with a ſtink, as did *Judas*, *Demas*, the fooliſh Virgins, ſtony ground, and others: for *the hypocrites hope ſhall periſh.*

Job. 8. 14.

Caution. Let not the godly be diſcouraged, for though for the outward acts they can do no more then an hypocrite may do, yet they have thoſe ſaving graces which an hypocrite cannot attain unto, as you ſhall reade afterwards in the ſigns of faith.

11. *Deceit.* The eleventh and laſt deceit, whereby men conceive that Chriſt is theirs, is morall righteouſneſſe before men with neglect of duties of piety to God, and ſtill remaining in a corrupt eſtate; As the young man in the Goſpel ſeemed to perform all the outward duties of the ſecond table.

Mat 19. 20

1. I will ſhew how far he may go by civility and reſtraining grace.

2. Wherein he comes ſhort.

1. He may live peaceably and quietly with his neighbours, not inclined to anger nor revenge, but rather ready to put up wrongs, as *Saul* did, 1 Sam. 10. *ult.* and 11. 13. But we muſt *follow Peace and Holineſs, without which no man ſhall ſee God*, Heb. 12. 14.

2. He

2. He may be very loving, courteous, and affable: for ſo was *Abſalom* who ſaluted kindely every man that came near him, and thus ſtole away the hearts of the people from *David*.

3. He may be very bountiful and charitable to the poor, keep good hoſpitality, tender-hearted to thoſe that are in miſery, and ſo a very uſefull man in the place where he liveth, and much miſt, and lamented when he dieth, *&c.* therefore he hopeth he ſhall be one of them that ſhall ſtand at the right hand of Chriſt, and receive that bleſſed ſentence of *Come ye bleſſed of my father*, for when *I was an hungry you gave me meat, thirſty, you gave me drink, naked, you cloathed me*, &c. But they muſt remember (though this be exceeding good and commendable in it ſelf) that even the Phariſees gave alms for vain-glory, and that *though I give all my goods to the poor, and my body to be burned, and have not faith and love, I am nothing.* 1 Cor. 13. 2. Mat. 6. 1.

4. He may be juſt and righteous in his dealing: *Do wrong to no man:* But ſo likewiſe was the Phariſee, *Luk.* 18. 11. *he was no extortioner*, and ſo were many of the civil Heathens, as *Socrates, Ariſtides, Cato*, and the reſt.

5. He

5. He may be very faithful in his promises, his word as good as his bond, yea, though prejudicial to himself: but so was *Mithal* to *David*, 1 Sam. 19. 12.

6. He may be beloved of his neighbours, all men speak well of him, and cannot say black is his eye. But alas he is not a Jew that is one without, but one within, *whose praise is not of men but of God*: A man may have *a name to be alive, and yet be dead*: yea, *Wo be to you* (saith Christ) *when all men speak well of you.*

Rom. 2. ul. Rev. 3. 1. Luk. 6. 26

7. He may be free from all grosse externall sins of the second table, he may hate drunkennesse, murther, adultery, theft, false witnesse-bearing, *&c.* But so likewise did the Pharisee in *Luk.* 18. 11. and the young man in *Mat.* 19. 20. and *Paul* himself before conversion, *As touching* (the outward letter of) *the Law, blameless*, Psa. 3. 6.

And thus you see how far civility, and restraining common grace may binde up corruption, as a wolf tyed up, or a Lion tamed.

2. I will shew you wherein he fails: And that in four things.

1. He resteth in duties of the second table, with neglect of duties of the first table:

table: he makes little conſcience of a vain oath, of prayer in his family, ſanctifying the Sabbath, &c.

2. He reſts in the outward duties of the ſecond table, but regards not the inward luſts in his heart, as ſecret uncleanneſſe, unchaſt thoughts, looks, ſpeeches, ſecret pride, malice, covetouſneſſe, and the like: and therefore Chriſt tels them *Matth.* 5.20. *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees you ſhall never enter into the kingdom of heaven.*

3. They reſt upon them, hoping by them to go to heaven, and be ſaved, and ſo make them Saviours in ſtead of duties, and thereby deſtroy the righteouſneſſe of Chriſt, by going about to eſtabliſh their own righteouſneſs, *Rom.* 10.3. and do not reſt only upon Chriſt for ſalvation; But *Paul* himſelf durſt not truſt to them, but prayeth, *that I may be found in him not having mine own righteouſneſſe, but the righteouſneſſe which is in him by faith.*

4. All their righteouſneſſe to men is not from faith, nor in obedience to Gods commandment, and for his glory, but for naturall ends of pride and vain-glory, &c. as did the Phariſees.

And

Qui inebriant ſe juſtitia ſua i non ſitiunt juſtitiam Chriſti. *Calv.*

And hence it is that oftentimes prophane men go to heaven before them, becauſe theſe are harder to be convinced of their miſery, and to ſeek after Chriſt; for ſo ſaith our Saviour, *The Publicans and harlots go into the kingdom of God before you*, Matth. 21. 31. and that there is more joy in heaven over one ſinner that repenteth, then over ninety and nine juſt men that need no repentance, *Luk.* 15. 7.

Chap. XIX.

More arguments uſed to excite us to examine our ſelves whether we know Chriſt ſavingly.

And thus you have heard the firſt argument to move us to examine whether we know Chriſt ſavingly, namely, becauſe of the deceitfullneſſe of our hearts. Now followeth a ſecond argument to move us to this examination, and that is the great danger of being thus deceived, even our utter undoing: As if one ſhould ſell all that he had, and buy a rich Jewell, he were undone if it proved a counterfeit; ſo if thou

thou art deceived to conceive Christ is thine, when he is not, thou art utterly undone for ever. If a man be deceived in taking Copper for Gold, it is but the losse of so much Gold; If in the title of his Lands, it is but the losse of his estate; but if thou beest deceived in this particular, to think Christ to be thine when he is not, it is the losse of thy soul, and the greatest Judgement thou canst be given over to, to be thus deceived; As were the foolish Virgins, who knew not they wanted oil till they were to use it, and then when it was too late to provide it.

*Job 8.13 & 11.20. Isa.6.9, 10.

3. Satan will try us when we lie sick, and in time of distresse, who then will lay sore at us with temptations to despair, *He will winnow you as Wheat.* Yea and God will try us at the day of Judgment, *And then if our work abide not, we lose our reward.*

Luk 22.31

1 Cor. 3. 13, 14.

4. Again fourthly and lastly, the benefit is very great every way; For if we be deceived and know it, we have time now to seek after Christ; If a man hath a Disease upon him, and know it, he may then send to the Physician for cure in time; or a man that is out of his way, if he know it in time, he may

return into the right way again: But what an intolerable vexation will it be to a man not to see his disease till it be past cure? or not to know himself to be out of his way, till he be at his journies end? So for a man to think himself to have part in Christ, when he hath not, and that he is going to Heaven, when he is going to Hell, and yet not to know it till he comes in Hell; this is the greatest and most irrecoverable misery.

And on the contrary, for a man to have part in Christ, and not to know it (which is possible in time of temptation to a childe of God, as it was to *David*, and to *Job*, and to *Heman*, and to the Church of God in *Esa.* 49. 14, 15.) he hath little comfort of it, nor in his life, but he is continually full of fears and temptations, as is a condemned man that hath his pardon, but knows it not; as *Hagar* wept that had a fountain of water by her, but she knew it not; or as a man that is right in his way, but knows it not; How uncomfortably doth such a man travel on his journey? What heart hath that man to work, when he knoweth not but he may lose all his labour? What heart to build or bestow

Psal. 22. 1. Job 3. Psa. 77. 3.

beſtow coſt upon that houſe which he knows not whether it be his or no? But if a man be in Chriſt, and certainly knows it, he hath Heaven in his heart; when a man knows he hath his pardon, then he rejoyceth in it; when he knoweth he is right in his way, then he goes on chearfully; when he knoweth the houſe is his own, he beſtows great coſt in building, becauſe he knows he ſhall not loſe his labour. Yea, this only will make us die with comfort, nay with a holy triumphing over death, as being aſſured of Chriſt and a better life; *Death, where is thy ſting?* Natural fear a man may have, but this aſſurance will overcome it, by fixing our eyes upon the joyes of Heaven by the eye of Faith; as it did in *Simeon*, *Paul*, *Stephen*, the Thief on the croſſe and others. O what would a man give when he lies a dying for this aſſurance, that Chriſt is his! Would he not give all the world for it if he had it? and would he part with it again for a thouſand worlds? Surely no; and yet alas if ſome men had no more aſſurance for their Lands then they have for Chriſt, they would have but little comfort.

Queſt. But you will ſay, How ſhould

a man know this certainly, ſo as not to be deceived?

Anſw. I anſwer, firſt be willing to know the truth concerning thy condition, whether it be right or wrong, good or evil; if Chriſt be thine, that thou mayeſt know that he is thine, that thou haſt thy part in him; or if he be not thine, yet that thou mayeſt know that Chriſt is not thine, and that thou haſt no part in him: Therefore pray with

Pſal. 139. 23, 24. *David, Try me, O Lord, and let me know my own heart; Search me, and let me know my thoughts, and let me ſee if there be any wicked way in me:* O let me not be cozened to miſtake Hell for Heaven, to go to Hell hood-wink'd. There be ſome men cannot endure the trial, nor a ſearching Miniſtry, but will leave it at an adventure, although their hearts miſ-give them; And truly this is trial enough, that thoſe wares are naught that love not the light; That gold is too light that loves not the trial of the ſcales and weights, and naught that will not endure the Touchſtone. Foul faces love not clear but flattering glaſſes, as the *Panther* when ſhe goes to drink, troubles the waters, as not being able to abide her own deformity; It is the

gald

gald Horſe that cannot endure to be touched; And if thou canſt not endure the trial of the Word and thine own conſcience, how wilt thou endure the trial of God, who is greater then thy conſcience? *For if our hearts condemn us, God is greater then our hearts, and knoweth all things*, 1 Joh. 3. 20.

2. Secondly, Judge thy ſelf by the right rule, the word of God, and the Promiſes therein contained: Let us build our confidence upon the *foundation of the Prophets and Apoſtles, Jeſus Chriſt being the chief corner-ſtone*, Epheſ. 2. 20. Reſt not upon Enthuſiaſmes, dreams, viſions, revelations, thine own thoughts, *&c.* for theſe may deceive thee, and will deceive thee, if they be not according to the Promiſes in the Word, *I truſt in thy Word* (ſaith *David*) Pſal. 119. 42. ſo *Heb.* 11. 13. *They ſaw the Promiſes and embraced them.* Nay, if God ſhould ſend an Angel from Heaven, and tell us Chriſt is ours, or ſhould ſpeak with an audible voice from Heaven, yet could we not be more ſure then by the Promiſes in the Word; for is it not all one, to have a Promiſe under his hand as from his mouth? If thy Knowledge of Chriſt be built upon Eſa. 8. 20.

a word from Gods mouth, thou art ſure it is built upon a rock, that no windes or tempeſts can ever blow over; *God is faithfull, he cannot deny himſelf*; and this made *Abraham* confident, both that he ſhould have a ſon, and that though he ſhould kill him, yet he ſhould receive him alive again, becauſe he knew *God was faithfull and able that had promiſed.*

Rom. 4. 21.

In the 2 *Pet.* 1. 19. *Peter* proves Chriſt to be the ſon of God by the voice that came from Heaven, ſaying, *This is my beloved Sonne in whom I am well pleaſed*, ver. 17. But ſaith he in the 19 verſe, We have a ſurer proof then the voice that came from Heaven, to wit, the word of the Prophets, wherein Chriſt is revealed and promiſed; *We have a more ſure word of Prophecie, to which we do well that we take heed*, &c. What is the Word a ſurer teſtimony then Gods voice from Heaven? I anſwer, *Beza* reads it, we have *a moſt ſure word*, intimating they had two ſure teſtimonies, the voice from Heaven, and the word of the Prophets. Others read it as it is properly in the Original, A *firmer word*, being a ſtronger foundation to reſt upon, then the voice from Heaven.

βεβαιότερον firmiſſimum teſtim. Beza.

Firmiorē.

Heaven. The Authority of the Scriptures being greater then the voice of an Angel, and of equal Authority to Gods audible and immediate Voice, and in some respects of greater certainty to us (as one hath well expounded the Text*) because besides inspiration it is written: But St *Peter* means, not that it was surer in it self, for the same God that spake from Heaven, spake in his word, as appears in *vers.* 20. But in regard of the Jews * who might cavil at the voice from Heaven as a delusion, as they said before in the like case: When a Voice came from Heaven, saying, *I have glorified my name, and will glorifie it*, Joh. 12. 28, 29. They believed not that it was a voice from Heaven, but said, *It thundered*: But they believed whatsoever the Prophets said to be true: (As at this day the Jews believe not the New Testament, but stick to the Law of *Moses*) and therefore *Peter* sent them to the Prophets, who all testifie of Christ, *Joh.* 5. 29. *Acts* 10. 43. The summe of all is, that the Word is a most sure foundation to build our Faith upon, and as sure as if we heard a voice from Heaven, because it came from Heaven; And perhaps in re-

* *Trap* in loc.

* So *Calvin*, *Pareus*, *Aug.* Ser. 27. de ver. ap. c. 4. Firmiorē propter in fide infirmiores, *Bulling.*

gard of us it may be more ſure, becauſe we may be ready to fear, whether ſuch a Revelation or viſion were not a Deluſion. And I am perſwaded now they are very rare, if any at all; for heretofore he ſpake by viſions, but now by his Sonne, that is, by his Word, *Heb.* 1. 1.

Object. You will ſay, the Word is a good light, when we are in darkneſſe; but when the Spirit of God, *The Day-ſtar appears in our hearts,* then we may live above Ordinances, for ſo ſaith the Apoſtle, *You do well to take heed to the Word of prophecie,* until *the day dawn, and the Day-ſtar ariſe in your hearts.*

2 Pet. 1. 19.

I anſwer, *Calvin* thinks the place of *darkneſſe* is this life, and the *Day-ſtarre, and Day-dawn,* is the light we ſhall have in Heaven. Others think it is meant, the preaching of the Goſpel, which is clearer then the Law; and the word *Untill,* doth not intend, that then we ſhould regard the Prophets no more, but that we ſhould have a clearer light by the Goſpel then we had by the Law. Therefore if thou wouldſt be ſure Chriſt is thine, let thy Faith be built upon ſome Promiſe in the Word. For Faith (or Aſſurance Chriſt is ours) conſiſts in

Æcumen. Cor. Lap.

two

two things: 1. To ſee Chriſt offered to us in the Promiſes, as to thoſe that are weary, hungry, mourning, *&c.* 2. To reſt upon Chriſt for Salvation, according to thoſe Promiſes, *They ſaw the Promiſes and embraced them*; And then our Faith is grounded upon a rock immovable, when it is built upon the *Foundation of the Prophets and Apoſtles, Chriſt Jeſus himſelf being the chief corner ſtone.* Heb. 11. 13. Eph. 2. 20.

3. Labour to get a right underſtanding of thoſe Promiſes which thy Aſſurance is built upon; Take heed of taking common graces for ſaving, weeds for flowers, *Samuel* for the devil in his likeneſſe. There are tranſient motions that are not habitual diſpoſitions; and there are lighter operations of the Spirit which may ſoon vaniſh, and will not accompany ſalvation, as we heard before.

Queſt. But how ſhall I know that I rightly underſtand the Promiſes?

Anſw. I anſwer, Be willing not to be deluded; Compare one Scripture with another; Inquire of the Miniſters which are appointed of God thy teachers; and pray earneſtly to God to enlighten thee in the truth; and he will lead

lead thee into all truth necessary to salvation, as it is written, *When the spirit of truth is come, he will guide you into all truth*, Joh. 16. 13.

4. Having got a Promise rightly understood, hang and rest upon it, and be not beaten off; Say, God hath said, if I mourn for my sins, hunger after righteousnesse, love the people of God, *&c.* then I have part in Christ. But I mourn for my sins, hunger after righteousnes, love the people of God, *&c.* Therefore I have part in Christ, and I will trust to his Word; *If I perish I perish*; So did *Abraham*, Rom. 4. 21. And *Jacob*, *Thou hast said* (saith he) *Return into thy countrey, and I will do thee good*; *David* also stuck close to the Word; *Remember thy Word unto thy servant, upon which thou hast caused me to hope*; And the Prophet *Esaiah* saith, *They shall suck and be satisfied with the brests of consolation*: So let us suck the bloud of the Promises, as a Dog that hath got the bloud of the Bear, he hangs on, and will hardly be beaten off.

Gen. 32. 10. Psal. 119. 49. Isa. 66. 11

5. Though it is true, that any one saving grace whatever, is a sign Christ is thine, yea though thou hast a thousand temptations and doubts that thou canst

canſt not anſwer; Yet it is good to gather an abbreviate of ſome few ſigns, that thy ſoul may feed upon in time of trouble. Theſe I acknowledge are ſo plainly laid down in Scripture, and ſo familiarly taught almoſt in every Book that treats of Faith, that it would ſeem almoſt loſt labour: therefore I will be the briefer, yet I dare not altogether neglect them for the benefit of the weak.

The general ſign is, *If any be in Chriſt, he is a new creature*, 2 Cor. 5. 17. (which is called Regeneration) whereby the Law *is written in his heart*; Though the ſtrings be the ſame, yet the tune is changed. God having planted in him a love and liking to every good, and a hatred to all that is evil; *Thou loveſt righteouſneſſe and hateſt wickedneſſe.* *A new heart will I give you; And a new ſpirit will I put within you; And I will cauſe you to walk in my ſtatutes*, Ezek. 36. 26. 27. Col. 3. 9, 10. Pſal. 45. 7.

More particularly I ſhall lay down eleven marks or ſigns, whereby a man may know that Chriſt is his in particular, which is nothing elſe but a ſtrong act of juſtifying Faith.

CHAP.

Chap. XX.

Signes of the saving Knowledge of CHRIST.

1. *Sign.* 1. THe first Signe whereby thou maist know that Christ is thine, is; If thy Faith were wrought *by hearing the word preached*, and is confirmed by it; For, *Faith cometh by hearing* (Ordinarily) [a] *Of his own will begat he us, with the word of truth*, Jam. 1. 18. Every childe hath a father. So the three thousand were converted by hearing *Peter* [b]. I deny not but that afflictions, losses, death of children or friends, *&c.* may prepare for Christ, as *Paul* was by being unhorsed by Christ, *Acts* 9. 3, 4. Yet they do not work Faith, but usually that is wrought by the word preached; therefore *Ananias* was afterwards sent to *Paul* to confirm him: So likewise good councel, Reading good books, *&c.* may stir us up to seek after Christ, as perhaps it did the Eunuch, *Acts* 8. 28. but do not set us into Christ; And hence *Philip* was sent to the Eunuch *(Reading)* to work Faith in his heart, as appears *ver.* 30. to *ver.* 38. And as the Word begets

[a] Rom. 10 17. 1 Cor. 1. 21

[b] Act. 2. 37 Acts 8. 26

Acts 9. 10

gets it, ſo it feeds, confirmeth and cheriſheth Faith, as the aſhes cheriſh the fire whereof they were bred, 1 *Pet.* 2. 2. *Eph.* 4. 12, 13. Ex iiſdem nutrimur, ex quibus conſtamus.

Now then enquire; How came you by your particular Knowledge of Chriſt to be your Saviour? Did the Word preached convince, humble and excite you to ſeek Chriſt? And doth it confirm and ſtabliſh your Faith? Then it is good. But on the contrary, if you know not how you came by your Faith, but are like the Iſraelitiſh women, quick of delivery before ever the Midwife (the Miniſter) can come at you, you may ſuſpect your Faith, as we ſuſpect men to have ſtollen goods when they know not how they came by them, and that a baſe born childe when it is not known who is the Father; (Although I ſay not that every one converted knows the Miniſter that converted him, yet ordinarily he knows he was converted by the Word preached, except God inſtilled grace into his heart, when he was a young childe, as he did unto *Samuel*, *Timothy*, &c.) But eſpecially they have cauſe to ſuſpect their Faith, when the preaching of the Word ſhakes and winnows their Faith, and

and fils them full of doubtings and tormenting fears; The Preachers of the Word, being like the two Witnesses, *their tormentors,* who say of them, as *Job* did of his friends, *Miserable comforters are you all.* Certainly she is but an ill mother that will not give suck to the childe she bare (if she be able) but rather hunch it, beat it, and deal unkindly with it.

Rev. 11. 10.

2. *Sign.* 2. The second Sign whereby thou maist know Christ is thine, is, if thy heart were ever prepared *for the receiving of Christ*, as the stones were prepared for the Temple, or as a man prepares his house to entertain a King; In *Luk.* 3. 5. *Every valley shall be filled* (or levelled) saith St *John, And every mountain shall be brought low, and the crooked shall be made straight, and the rough wayes shall be made smooth.* In some sense a Christian sometimes may be said to be too low, when he despairs of mercy, then he is said to be too low, for despair layes his soul as low as hell, as it did *Judas*; *And every hill shall be brought low*; that is, the mountainous and high thoughts thou hadst of thy self, like the Pharisee that thought himself not like other men, shal now be changed, and now thou shalt have

have low thoughts of thy self, saying, as *Jacob*, *I am not worthy of the least of thy mercies*; As the Prodigal, *I am not worthy to be called thy son*; As the Publican, *Lord be mercifull to me a sinner*; As *Paul*, *Of sinners I am chief*; Or as *David*, *I am a worm and no man*; For Christ dwels onely in the humble heart; *With him will I dwell that is of a contrite and humble Spirit*, to revive the spirit of the humble. It followeth, *And crooked things shall be made straight*, that is, even the crooked paths of the Serpent, thy crooked wayes shall now be made straight, and even now levelling at the rule of the word of God and his glory; *And the rough wayes shall be made smooth*, that is, even Bears and Lions, Rough *Esaus*, shall now become Babes and Lambs, for meekneſſe and gentleneſſe; As it was propheſied, *Esa.* 11. 6, 7, 8. Now all this is done by a ſpirit of bondage, and fear of hell and damnation, *Which God usually smites the heart with, before he gives Christ*, as the Plow goes before Corn is ſown; As it was with *Paul* [a], and with the Jailor [b], and with the three thouſand Jews at their converſion [c], *&c.* No woman brings forth a childe without ſorrow and pain, nor is any

Isa. 57. 15.

[a] Acts 9. 4, 5.
[b] Acts 16. 29, 30.
[c] Acts 2. 36, 37.

any born again usually, without their spiritual pangs of sorrow, though some feel more, some lesse, as some children come forth with more, some with lesse pain of the mother, yet all have so much as to make them willing to let go their sins to receive Christ, as *Paul* was, who cried out, *Lord, what wilt thou have me to do?* And those thousands that were converted at *Peters* preaching, cried out, saying, *Men and brethren what shall we do?* Intimating they were willing to do any thing that God would have them to do; You know the *stony ground wanted depth or softnesse of earth*, and so quickly withered, *Matth.* 13. *Faith dwels not in a stony, but in a soft heart*; As some flowers or herbs are found onely in a soft soil, and not among the rocks, so faith only is found in a *soft heart*. A broken bleeding Christ dwels only in a broken heart; A plaister will not stick upon the whole flesh, but upon a sore, *All believers can call their faith* Benoni, *the childe of their sorrow*, as *Hannah* said of her childe, *This is the childe, for which I wept, and mourned, and prayed*, 1 Sam. 1. 27.

Act. 9. 5.
Act. 3. 37

3. *Sign.* 3. The third Sign of the saving knowledge of Christ by Faith, is *from the right ope-rations*

operations of this faith, or assurance that Christ is thine, which are four.

1. It is little at the first, like a little childe that cannot go alone nor speak, but is carried in the arms of others, and lives almost by nothing but sucking and crying; so this weak beleever is fain to be carried in the arms of stronger Christians, and doth nothing almost but cry for his sins, and hunger after the Word, and run to it; it is a weeping faith, full of doubtings, temptations and fears, as the poor man cryed weeping: *Lord, I beleeve, help my unbelief:* It is like the *smoaking flax and bruised reed*, that smoaks with desires, but the fire is not strong enough to flame with comforts: And a *reed*, now a reed is a weak thing, scarce strong enough for a bird to sit upon, but much weaker if it be bruised; Lastly, It is like *a grain of mustard-seed*, which is so small a seed, as you can scarce discern it; So is faith so weak at first, that the poor beleever can scarce discern whether he hath faith or no. But if the childe be of a mans stature so soon as it is born, it is a Monster: So if thou beest all of a sudden fully assured that Christ is thine, and no sooner art stept out of thy naturall sinfull condition, but pre-

Mat. 12. 20

sently thou art so sure as that thou canst not be more; this faith is a monster; soon ripe and soon rotten, like *Jonas* goard that did grow in a night, and did perish in a night.

2. The second operation of faith is, that it encreaseth daily, as a childe groweth daily: it lies not in the heart like a stone in the earth, but like a tree or seed in the earth which groweth, so *Rom.* 1.18. *the righteousnesse of God is revealed from faith to faith*: that is, from one degree of faith to another: As the little grain of mustard-seed, in time grows to a great tree, so that it is a shadow for the fowls of the heaven; so the faith that before could scarcely be discerned, is now so strong, that it is able to shelter other scorched souls under its
Rom. 15.1 shadow; and the babe now can goe alone, yea, is able to carry other children in his arms; as *Nicodemus* that at first came by night but after went openly and boldly with *Joseph* to *Pilate* to beg the body of Jesus.

3. The third operation of faith in the heart, is, that it opposeth infidelity and fights against it: *I have fought the good fight of faith* (saith *Paul*) 2 Tim. 4.7 and this made the poor man to cry out against

againſt his unbelief, *Lord, help my unbelief:* But if there be no oppoſition in thy heart, no ſtriving againſt doubting, *&c.* there may be bold and ſtrong preſumption, but there is no faith, no certain knowledge or aſſurance that Chriſt is thine; for Satan tempted the faith of Chriſt himſelf, and of *Peter* when he deſired to winnow him as wheat, *Luk.* 22. 31. And ſurely he would ſhake thine if it were of God: but thou mayſt fear the ſtrong man keeps the houſe, and therefore all is at peace: That man never beleeved, that never doubted; *The liquor of faith is never pure in theſe veſſels of clay, without the lees of diſtruſt,* ſaith Biſh. *Hall.* Mar. 9 24. Mat. 4. 2.

The fourth operation of faith is, if the ſame faith that makes thee beleeve that Chriſt is thine, doth enable thee alſo to beleeve all other promiſes for temporall bleſſings and deliverances; As *Jacob* beleeved God for his going ſafely back into *Canaan,* upon the promiſe of God for it: *I am leſſe then the leaſt of all thy mercies, &c. But thou haſt ſaid, return into thy countrey, and I will do thee good;* And *Abraham* beleeved God for a childe, after he had a promiſe, as well as he did for ſalvation, But ma- Gen. 32. 9, 10.

ny there are whose faith is strong enough to assure them of their salvation by Jesus Christ, who yet cannot trust God for the performance of temporall promises.

4. *Sign.* Mar. 1.15. Act. 20.21

4 The fourth sign of the saving knowledge of Christ, is *repentance*; if we carry our sinnes as Christ did, with a heavy and broken heart, grieving and mourning for the impieties and impurities of our natures still remaining, contrary to the holinesse of the spirit of grace, as fire to water, as light to darknes, which is a fruit of the holy spirit, grieving in us, *Eph.*4.30. which made *Paul* cry out, *O wretched man! Who shall deliver me from this body of death?* and *The evil I hate, that I do:* Rom. 7.18. Yea, all the promises are made to a mourning spirit under sinne, *Matth* 5. *Blessed are they that mourn*, that is, for their sins, *Psa.*51. If a wound bleeds, there is lesse danger, but it wrankles if it bleeds not.

Act. 3.19. Isa. 61.1. 2 Cor. 7.1

1. *Caution.* Not that God doth expect we should alwaies actually be mourning for our sins (for all affirmative duties are *Semper*, but not *ad Semper* and we are bidden alwaies *to rejoyce in the Lord*, Phil. 4.4. And therefore no alwaies actually to mourn) But then

is and must be in every beleever alwaies an habituall disposition inclined to mourn for sin, and a continual acting of sorrow either upon the remembrance of old sins committed, or upon the rising or acting of new sins, as a wounded arm will bleed upon every moving or stirring of the arm.

2. *Caution.* Neither yet is every repentance (or sorrow for sin) a sign that Christ is ours; for *Esau*, *Cain*, *Saul*, *Ahab* and *Judas* had a kinde of sorrow for their sins, in relation to the punishment, and as it wounded the conscience, which also was found in *Pharaoh*, and and is found even among the damned; There is water in their eyes, because of the fire in their bones; Every stubborn childe will cry when the rod is on, but it is more usually for the smart then for the fault; A thief grieves when he is taken, not because of his theft, but because he fears he shall be hanged. A man repents that he hath eaten sweet meats, not but that he loved them well, but because they made him sick; Children busie about the fire, if they burn their fingers, then they will cry, but not for soyling their clothes, but for burning their fingers, *&c.* So to be grieved

for our sins, and love them, is but as if a snake should cast her coat, but keep her poyson; or as if a man should leave his whore, but still love her; or as a merchant that casts away his wares into the sea, but it is in a storm, still he loves them. A wicked man may leave his sins, as *Michals* husband left his wife (he followed her weeping) Or as *Lots* wife left *Sodom*, but her heart was in *Sodom* still; Wicked men may weep salt water, tears of bitternesse, they cry for anger, as *Saul* cried for madnesse, 1 *Sam.* 24. 16. but the Saints weep sweet water, spring water, living water, or loving water, even tears of love: grieving more for sin whereby God is displeased, then for punishment: yea grieving for sinne, if there were no punishment (Although the godly do and may mourn for the punishment, but not only and chiefly) Hence it is that when they had been *pricked in their hearts*, *Peter* bids them still repent, *Act.* 2.38. which is nothing
2 Cor. 7.9 else but sorrow κατὰ θεὸν, *towards God*, when it proceeds from love to God, and hatred of sinne as offensive to God, as a childe grieves because he hath offended a loving father. In *Zech.* 10.12. it is said, *They shall see him whom they have pierced, and*

and mourn for him: that is, becauſe they have offended him. So likewiſe *David* crieth out, ſaying, *Againſt thee, thee only have I ſinned*; Though no queſtion he was grieved that he had ſinned againſt *Bath-ſheba* and *Uriah*, yet ſpecially and chiefly becauſe he had ſinned againſt God. So *Joſeph* Gen. 39. 9. *How ſhall I do this wickedneſs, and ſo ſin againſt God?* And *Peter went out and wept bitterly*, but it was when Chriſt looked upon him with an eye ſparkling full of love, as if his eye had ſaid unto him, what doſt thou not know me *Peter*? am not I worth the owning? *&c.* Some report this ſin ſo affected him, that every night the cock crew, he fell on his face and wept for his ſinne, and prayed; So *Mary* in the Phariſees houſe, when there was a feaſt, and they ſate merry at the table with muſick and joy, ſhe got under the table, and turned her eyes (once beams of ſinfull luſts and pleaſures) into rivers of tears and mourning, wherewith ſhe waſht the feet of Chriſt: and her hair, her ornament, and net to catch wanton lovers withall, is now become a towell to wipe the feet of Chriſt withall (*yea, ſome report that ſhe lived thirty years a penitent in* France) and the rea-

Luk. 22. 62

Lyra. Cle. Alex.

Ille verè dolet, qui ſine teſte dolet.

son why she wept so much, you see it was because she loved so much, it was her love to Christ produced those lovely tears. So the Prodigall lamented that he had offended his loving father; saying. *Father, I have sinned against heaven and before thee*, &c. It is that grieves me most that I have offended thee.

3. *Caution.* Neither is this sorrow only for grosse and scandalous sins, which through terrour of conscience, shame, fear of judgements, and the like, may make the heart sorrowfull, but it is a mourning spirit for all sins, even for our infirmities, omissions of duties, coldness and distractions in them, idle and vain discourse: yea, for secret thoughts and lusts of the heart, which the world see not, even these disquiet a godly tender heart, and make it mourn, as a tender eye, a hair, a mote will trouble it and make it weep. *Paul* after conversion, never fell into grosse sins, yet how doth he complain of a body of death, *Rom.* 7. 24.

Now the reason why this is a certain sign of our part in Christ, is, because corruption and the naturall unregenerate part cannot hate sin, nor grieve for it, but grace and the spirit of God which

is

is contrary to it; *The flesh lusteth against the spirit*, so contrarily the Spirit of God in us cannot love sin, but must loath it, and grieve for it; *Grieve not the holy spirit of God, by which you are sealed to the day of redemption*, saith *Paul*, Ephes. 4. 30. Gal. 5. 17.

The fifth sign that we have our part in Christ, is, if we be *poor in spirit, and hunger and thirst after righteousnesse*: Not *after Comfort*, pardon of sin or salvation only, as *Balaam* did, and those in *Joh. 6. that cried, Lord, evermore give us this bread, that we may never hunger more*, &c. but *after Righteousnesse*, to have more power against sin, and more grace to love God and Christ, and his Saints more, and do God beteer service; when it is not so much after *Happinesse* as *Holinesse*, not so much after the *Reward* as after the *Work*, not only to be glorified of God, but to glorifie God: *O that my waies* (saith *David*) *were so directed in thy sight, that I might keep thy statutes.* Now these desires are signs of thy faith in Christ. 5. *Sign.* Mat. 5. 6. Psa. 119. 5

1. First Because they are wrought by the Spirit of God, *It is God that worketh in us to will and to do. It is the Spirit of God that stirs up in us sighs and groanings,* Est a Deo, ut bene velimus, ac ut valeamus. *Aug.* Phil. 2. 13.

ings, Rom. 8. 26. they cannot come from our own spirits, but are supernaturall desires. If iron move upward contrary to its nature, surely some load-stone hath been there: Desire of grace is grace, because grace is seated in the desire (yet desire of meat is not meat, because meat is not seated in the desire)

1 Pet. 2, 3. *Hence the new-born babe desires the milk of the Word, to grow thereby*: because he hath tasted how good the Lord is.

Si non ad voluntatem, tamen ad salutem. *Aug.*

2. Secondly, Because these are pronounced blessed, and promised by God to be satisfied, that is, with such a measure as God sees meet for them.

Mat. 5. 6. 3. Thirdly, Because desire of grace is accepted, as if we had what we do desire, 2 *Cor.* 8. 12. *If there be a willing minde, it is accepted according to that we have, and not that we have not.* As it appears in the widows two mites, who in Christs account cast in more then they all, because her affection was larger then theirs; so *Abraham* is said to have offered his son, because he was willing to do it; and *David* to have built God an house, because he was willing to have done it. To will is present saith *Paul*, but to do good I have no power. On the contrary, a naturall man his desires are

are earthly, voluptuous, ambitious: like those the Psalmist speaks of, who cried out *who will shew us any good?* Psa. 4.6. Or if he desires spiritual things, yet it is in a carnal manner, and out of self-love, because he is loth to be miserable, and usually his desires are sudden, inconstant and lazie, not setled, and painfull.

Chap. XXI.

The sixth sign of the saving knowledge of Christ, namely love.

THe sixt sign of assurance that Christ is ours, is love: *faith worketh by love,* Gal.5.6, and that consists in five particulars. *6. Sign.* Rom.8.26

1. If we love God. (As it is an instinct of nature for children to love the parents that begat them) If we love him with a heavenly, holy love, for his *Holinesse,* for the excellency of his nature, and as looking upon him as a reconciled father that dearly loves us, so that the thoughts of God are sweet and precious to us, whereas naturally we bear no love to God, we love not the thoughts of him, Ps.139.17

Vtimur deo ut fruamur mundo.

him, nor look we upon him as loving us; Or if we do love him, it is only mercenarious, and meretricious love, as a woman that loves her husband not for his person, but for his riches; so we love God only for his benefits, naturally; Not but that it is lawfull to love God for his benefits, as *Mary* loved much, because much was forgiven her; but not chiefly and only for his benefits, but also and especially for the excellency of his nature.

Psa. 73. 25
1 Pet. 2. 7.

2. If we love Christ with a conjugall love, with the love of a spouse, even as our best beloved, *loving nothing in heaven or earth in compaaison of him: To you that believe he is precious*, as he was to *Paul*, *I count all as losse and dung in comparison of Christ*, and to *Moses*, *I esteem the rebuke of Christ greater riches then the treasures of Ægypt*, &c. *Heb.* 11. 25. but of this we have treated before.

1 Jo. 3. 14
1 Joh. 5. 1

3. If we love the Saints and members of Christ. This mark stays by us when many others cannot be discerned, and is most certain; for we cannot love grace in another mans heart, except

Gen. 3. 15

there were grace in our own hearts: for in nature there is an enmity and spirit of opposition

oppoſition againſt grace, there is no communion between light and darkneſſe, 2 *Cor.* 6. 14. Only it hath theſe qualifications.

1. Firſt, The love we bear to the Saints is a ſpirituall love, we love them in the name of righteous men, for the image of Chriſt appearing in them, and in no other by-reſpects. *Epaphras hath declared to us your love in the ſpirit*, ſaith *Paul*: *and he that receiveth a Prophet in the name of a Prophet, ſhall have a Prophets reward, and he that receiveth a righteous man in the name of a righteous man, ſhall have the reward of a righteous man*, ſaith our Saviour. Now love of goodneſſe muſt needs proceed from a ſpirit of goodneſſe. Col. 1. 8. Mat. 10. 41

2. Secondly, It is an univerſall love to all the Saints, there being the ſame reaſon of loving one as another, even the ſpirit of Chriſt that dwelleth in them, which is the ſame in all: *for we have been all made to drink into one ſpirit*, 1 Corinth. 12. 13. And hence it is that they love them, 1. Though they be poor Saints. 2. Though afflicted Saints. 3. Though hated and deſpiſed of others. 4. Though they have many infirmities. 5. Though they have done us injury and Col. 1. 4. Eph. 4. 3.

and wrong. As *Calvin* commends *Luther* to be the famous servant of God, although he hath called me (said he) devil a thousand times. And 6. though we never saw their faces, never knew them before but by reports from others.

Erat insignis Dei servus, etiamsi me millies diabolum vocavit, *Calv.*

3. Thirdly, In respect of the degree, it is a Special and Choice love, they love them as brethren and sisters, *Mat.* 12. ult. *All my delight is in the Saints*, saith *David*, and this appears in four particulars.

Psa. 16. 2.

1. First, In their high opinion of them, esteeming them even as pearls to pibbles, in comparison of other men; Hence *David* cals them the *Excellent* that are on earth: And in *Psal.* 15. describing the godly man, he saith he is one in whose eyes a vile person is contemned and slieghted, *but he Honours them that fear the Lord.*

It is called 1. *Amor Complacentiæ*, 2. *Benevolentiæ*, 3. *Amicitiæ*. 4. *Sympathiæ*. Schoolm.

2. Secondly, This speciall and choice love to them appeareth, in a readinesse to help them if they be in need, and do them good before others; They will do good to all, because (*Misericordia non quærit de meritis sed de miseriis*) mercy looks not at worth but at misery, *but especially to the houshold of faith*, Gal. 6. 10.

3. Thirdly,

3. Thirdly, This choice love to them appeareth, in delighting in their company more then in the ſociety of any other men; *I am a companion of them that fear thee,* ſaith *David*: *Moſes* loved the company of his afflicted brethren, more then of all the Court of *Pharaoh*: *Ruth* and *Naomi* being of one heart, could not part: *Whither thou goeſt, I will go, and where thou dwelleſt I will dwell, and nought but death ſhall ſeparate us*: ſaid *Ruth*; The two diſciples that went to *Emmaus*, knew not that it was Chriſt that was with them, but thought he was ſome good man; And how loth were they to let him depart from them? (his company was ſo ſweet to them.) Hence they conſtrained him, ſaying, *Abide with us*, &c. And the diſciples when Chriſt was from them, when he lay in the grave, and after his reſurrection and aſcention, they oft met together in private houſes, but not a wicked man among them. And *Paul* as ſoon as ever he was converted, he changed his company, *and aſſayed to joyn himſelf with the diſciples*: Oh how the hearts of *Jonathan* and *David* were knit together, and how they delighted in the ſociety each of other: In the Primitive times, the Chriſtians

Pſ 119.63
Pſa.101.6
Pſa.6.8.
Heb.11. 15,26,
Ruth 1.16
Luk.24.29
Joh.20 19
Act. 1.13, 14,
Act.4 32.
Act.9.19, 26.
Act. 9.26.

Christians so flockt together, that the Heathens said of them, *Ecce quam invicem se diligunt*, behold, how they love one another: *Tert.* yea, if they could they would have their very bones lie together in the grave, *Gen.* 49.29,30. and chap. 5.25. and 1 *Kin.* 13.31.

Similitudo genuit amorem. Simile simili gaudet.

And the reason is, because they are of a like disposition: likeness in dispositi- breeds delight in communion; Birds of a feather will flock together; Lions, Bears, Sheep, Doves, and all flock together in their kinde; sheep and hogs go not together, nor do doves and crows fly together. Many times a man walks so closely and covertly, that we cannot discern what he is by himself, yet a thousand to one but he may be known by his companion he is most delighted withall. The Lacedemonians marked what company their children kept, and accordingly judged of their dispositions. And *August. Cæsar* marked at a combat what company courted his 2. daughters, and when he espied grave Senators talk with *Livia*, but young and wanton persons with *Julia*, &c. he conceived accordingly of their dispositions, that one would prove a wanton, the other would be the more sober. *Why seek you the li-*

ving

ving among the dead? ſaith our Saviour; Never but one (that was living) deſired to keep company with the dead, and he was poſſeſſed with a legion of devils. A man out of Chriſt cannot poſſibly make a godly man his choice ſociety, in whom he takes moſt delight; *For what communion hath light with darkneſſe? and what fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what concord hath Chriſt with Belial,* &c? *Can two walk together except they be agreed,* ſaith the Prophet *Amos?* We know God hath put enmity between the ſeed of the woman, and the ſeed of the ſerpent. An *Iſraelite* is an abomination to an *Ægyptian.* Indeed a godly man converſeth lovingly with all, in a civil and a ſociable manner, and loveth all men with a natural, civil and moral love, (yea and with a ſpiritual love of pity and deſire of their Salvation) and expreſſeth all offices of love to all, as innocency, peaceableneſſe, courteſie, kindeneſſe, &c, As *Abraham* bowed himſelf to the people of the Land, even to the children of *Heth.* (And its Gods will that both tares and wheat ſhould grow together till the Harveſt, as Clouds among the Starres, Weeds among the Flowers, Thorns among

Amos 3. 3.

Gen. 3. 15.

Gen. 23. 7.

Cant. 6. 9. among the Lilies.) But the Saints are
Eph. 4. 3. his choice society, in whom he taketh most delight, because there is a union of hearts and spirits which makes the sweetest and the neerest union. Stones and clay may lie together, but will not soder together; as *Nebuchadnezzars* Image, part of Iron and part of Clay, quickly brake asunder, for Iron and Clay will not incorporate one into another.

4. Fourthly and lastly, This choice and special love to the Saints, appeareth in sympathizing one with another, and taking part each with other; So that if
1 Cor. 12. 26. one member rejoyceth, all rejoyce, if one mourn, all sympathize. As *Mor-*
Heb. 13 3. *decai* and *Esther* did sympathize with
Esth. 8. 6. the misery the poor captive Jews were in, and adventured their lives for them; And *Moses* sympathized with his brethren that were at their hard labour, and had stripes without measure, when he himself was in Glory and Advance-
Exo. 2. 12. ment, yet he would goe visit them, *and see their burthens*; So *Jonathan* in his absence took *Davids* part, and spake in his behalf to *Saul*;
Gen. 14. 14. And *Abraham* fought for, and rescued *Lot*.

4. Fourthly,

4. Fourthly, The fourth Sign from love, is, if we love the Word of God with a sincere love, *As new born babes desire the sincere milk of the Word, that you may grow thereby*; They that are born of the womb desire the milk of the breſt, as the tender Infant cries for milk as ſoon as it is born; And their end is, *That they may grow thereby*; As Bees flie upon flowers to ſuck Honey and ſweetneſſe, and therefore they delight not alwayes moſt in the gayeſt Flowers, but wherein moſt Honey is to be gotten, and hence often they preferre a plain leaf of a tree before a curious Flower. 1 Pet. 2.2.

An hypocrite indeed may ſeem to delight in the Word, as *Herod* did in hearing *John* Baptiſt. But it is not to this end to gather honey from it, for the holineſſe of it, to have his heart made better by it, but to tickle his ear with novelties, and pleaſe his fancy, or to get notions, that he may be able to diſcourſe, *&c.* But if it come home to his particular ſin, O then he kicks and ſtings and hates the Word, and the Meſſenger of it; As *Herod* hated *John Baptiſt* when he ſpake againſt *Herodias*; and the Phariſees hated Chriſt, when Mat. 6. 20.

he began to reprove them of their hypocriſie, *By this ſaying thou reproacheſt us*, ſay they, *Luk.* 11. 45. But *David* loved *Nathan* who dealt ſo plainly with him, as appears, 1 *King.* 1. 27. *Is this thing done by my Lord the King, and thou haſt not ſhown it to me thy ſervant?* Intimating he was *Davids* choice Counſellour ſtill, notwithſtanding all his ſharp reproof he gave him.*

* There is, 1. the careleſſe hearer, that hears but regards not, Iſ. 6. 9, 10. 2. There is the gazing hearer that comes only to ſee and to be ſeen. 3. There is the curious hearer that looks more how the glaſſe is painted, then what face he hath. 4. There is the carping hearer that comes to ſee what he can catch at. 5. There is the Spider-like hearer, that comes to ſuck poiſon by wreſting the Word to his own deſtruction. 6. There is the Butterflie-hearer, that like as the Butterflie lights upon Flowers to paint her wings, but not to ſuck Honey; ſo he comes not to be more holy, but more gaudy with notions; All theſe love not the Word With a ſincere or ſpiritual love.

The fifth Sign from love, is, if we love thoſe that are out of Chriſt (eſpecially in relation to us) with a ſpiritual love.

Queſt. But *David* ſaith, *Do not I hate them that hate thee?*

Anſw. I anſwer, he hated their ſins in relation to Gods diſhonour; but it is a mark of our being in Chriſt, to love their perſons with a two-fold love. 1. Firſt,

1. First, To love them with a love of pity (as was touched before) in grieving for their sins, and pitying their misery, as did *Jeremiah*, *My soul shall weep in secret for your pride.* Our blessed Saviour wept over *Jerusalem*, saying, *O that thou hadst known in this thy day the things that belong to thy peace*; Why were Christs eyes wet with tears, but because their eyes were dry? *Wherefore did Christ weep for us, but to teach us to weep for our selves* (said *Cyprian?*) Did not *Abraham* pity even the *Sodomites*, when he pleaded so with God for them, if there were but ten righteous among them? And did not *Paul* tell them *WEEPING, Their end was damnation?* We see grace will make us love and pity the souls of any other men, but much more the souls of those that are in near relation to us, as of our wives, husbands, parents, children, brethren and sisters, and dear friends; So *David* wept for *Absolom*; *Jephta* for his daughter, when he met her, whom he had vowed to sacrifice to the fire; So *Abraham* prayed for *Ishmael*, *O that Ishmael might live in thy sight*; And *Augustines* mother for her son in his natural condition; insomuch that she was answered,

Jer. 13 17.

Planxit ruinas animarum, *Dyon. Carth.*

Quare flevit Dominus, nisi quia flere docuit? *Cypr.*

That childe cannot perish for whom so many tears are shed, as it proved afterwards.

2. Secondly, In having an earnest desire and care to bring others to the knowledge of Christ and salvation [a]. A good man would not go to Heaven alone; *When thou art converted strengthen thy Brethren*, said Christ to *Peter* [b]. As the *Reubenites*, *Gadites*, and half the Tribe of *Manasseh*, when they themselves were provided for, they were yet to help over their Brethren into *Canaan*, Numb. 32. 17, 18. Spiders indeed work onely for themselves, but Bees for others. [c] *Paul* wisht not only *Felix*, but all that heard him, were not almost, but altogether as himself was (except his bands and imprisonments: his chain, his gold chain, was too rich for him yet to wear, that Honour he reserved for himself, or rather that burthen *Felix* was yet not able to bear.) So when the *Grecians* which came to worship, would fain see Jesus; *Philip* and *Andrew* went and told Jesus, being glad of such an opportunity to save their souls, and to bring in the *Gentiles* [d]. So the woman left her water-pot when she had found Christ, and went and told them of Christ

[a] Nascitur indignè per quem non nascitur alter.

[b] Luk. 22. 31. Josh. 24. 15.

[c] Acts 26. 28.

[d] Joh. 12. 21, 22.

Christ that were in the City [e]. e Joh. 4. 29.

But especially they cannot but earnestly desire and endeavour to bring those united to them in *Neer Relation*, to the knowledge of Christ; As *Mary* when Christ appeared to her, how she ran to tell the Disciples [f]! *Paul* wisht himself separated from Christ for his Brethren and Kinsmen in the flesh; And *Moses* to be *blotted out of the book of life*, rather then the Jews should not be spared. Yea, even *Dives* in Hell torments had so much charity as to pity his Brethren, and prayed *Abraham* to send *Lazarus* to them, lest they should come to that place of torment, *Luk.* 16. 28. And certainly they that have no regard of the souls of others committed to their charge, to bring them to the Knowledge of Christ, may justly fear that they themselves never had the Knowledge of Christ savingly revealed to them, nor know the worth of souls.

f Joh. 21. Rom. 9. 3. Ex. 32. 10.

Chap. XXII.

The seventh Sign of the saving Knowledge of Christ, namely the Spirit of Prayer.

7. *Sign.* THe seventh Sign whereby we may know that Christ is ours, is, If we have received the Spirit of Prayer, *You have received the spirit of adoption to cry*
Rom. 8. 15 *Abba Father*, saith *Paul*. And the holy Ghost saith, *I will pour upon you*
Zech. 12. 10. *the spirit of grace and supplication*: Intimating that to whomsoever God giveth *Grace*, to them he also giveth the *Spirit of supplication*, and enables them not only to pray, but to pray in the Spirit: As the Apostle requireth us, *To pray with all prayer and supplication in the spirit*, Eph. 6. 18.

Quest. But wherein consists this spirit of prayer?

I answer, in two particulars;

First, The Spirit doth excite and stir up the heart to be often with God in prayer.

2. It enables the heart to pray spiritually, or make a spiritual Prayer.

1. First,

1. First, I say, *The heart* is moved and excited by the Spirit to be often with God in prayer, as the childe naturally cries and runs to the mother, the young to the dam; So that they make conscience to perform it, and cannot live without prayer,[a] especially not without private prayer. Thus the people of God are described in *Esa.* 62.6,7. Such as *used to make mention of his name.* Thus did *Henoch*, *Noah* and the holy Patriarks walk with God even by heavenly Meditation and private Prayer: And the reason is, because hereby they acknowledge Gods Soveraignty and Providence (No Heathens ever owned a God, but they prayed to him) to whom is due all Adoration, for of him, and from him are all things we do enjoy; And his bounty and goodnesse, that he is rich to all that call upon him. And secondly, This is the greatest and neerest Communion we have with God in this life (*Precibus non passibus itur ad Deum*) walking as it were, and talking with him, as friend with friend, whereby the soul is like *Paul* in his rapture got up into Heaven. The first thing the spirituall childe speaks is *Abba Father.* So *Paul*

Infertur appetitus orandi, *Aug.* ad simpl. l. 2.

[a] Rom. 8. 26.

Ionah 1. 5.

Rom. 10. 12.

Iob 22. 27.

as

as soon as ever he was converted, he got alone, and betook himself to prayer, *Act.9.11. Behold he prayeth.* And *Cornelius*, Act.10. got upon the top of the house, and there was alone with God in Prayer; *Daniel* three times a day prayed in his closet, when he was in danger of his life. *Morning, Evening, and at Noon will I pray and cry aloud*, saith *David*. Nay, *Seven times in a day will I praise thee.*

Psa.55.17
Psal. 119. 164.

Clarks Marrow. It is reported of Mr *Bolton* that he prayed six times a day, twice with his Wife, twice with his Family, and twice alone by himself; And it is said of *Luther*, that he spent three hours every day in Prayer; *Its good being here*, said *Peter* to Christ in his Transfiguration, when whiles he was praying he saw his countenance so changed; Its good being with God by Prayer (I am sure) saith every godly heart. *Nazianzen* reports of his Sister *Gorgonia*, that her Knees seemed to cleave to the earth by her often praying; And *Gregory* of his Aunt *Trnèilla*, her Elbow was as hard as a horn, by often leaning upon a desk when she prayed; *Eusebius* reports of *James*, that his Knees were as hard as Camels knees, bereaved of sense by often

D. Playf.

ten praying; And one reports of *Joachim* the father of the Virgin *Mary*, that he would often say, *Cibus & potus mihi erit oratio*, Prayer is my meat and drink. A Gentlewoman being in her Parlour in Meditation and Prayer, cried out; *Oh that I might ever enjoy this sweet Communion with God, and never change it*, &c. This was the raviſhment of joy ſhe received, but in wiſhing it might never be changed (like *Peter*) ſhe knew not what ſhe ſaid.

But naturall men uſually have no ability or gift of Prayer, they cannot pray; Many a wiſe man that can ſpeak eloquently, yea before a King, yet is not able to ſpeak five wiſe words to God in Prayer; whereas many a poor ſimple man, that is ſcarce able to ſpeak five wiſe words to a man (eſpecially if he be ſome great man) yet can ſpeak to God by Prayer, even to admiration; Now then to ſay, We have no gift of Prayer, is to ſay, we have not received the ſpirit of *Grace* (for the ſpirit of *grace and ſupplication* are put together) Nor that we have received the *Spirit of Adoption*, for that would make us cry *Abba Father*. It may be many even of Gods own people cannot pray eloquently; Nay

Zech. 12. 10.
Rom. 8. 15.

Nay some are so weakly gifted, as that they can scarce make sense of what they pray; their words will not hang together, yet they can weep, sigh and groan, which are the strongest Prayers, *Rom.* 8.26,27.

Mal. 1.13. Others there are that have no list to this duty, they cry, *What a wearinesse is it?* It is the mark of a wicked Psal. 14.4. man that he calleth not upon God. And thus *Iobs* friends branded him for an hypocrite, because he left off Prayer. *Thou castest off fear, and restrainest Prayer before God*; Iob 15.4. *What profit shall we have,* say they, *if we pray unto him?* Job 21.15. Can we do our business, and provide for our Families by Prayer? Are we not as well blest without it, as they that use it? *&c.* And certainly when they do pray, they never pray for conscience sake, out of love to the duty, but only out of custome for fashion sake, or in distresse; As the Jonah 1.5. Mariners in the Ship with *Ionah*, when they were in a storm, *Then they cried every man to his god*: But yet he delighteth not himself in the Almighty; He Job 27. 10. will not alwaies call upon God, as *Iob* speaks of the hypocrite. And likewise,

Esa.

*Esa.*26.16,17. *In their trouble they visited thee* (saith the Prophet) *they poured out a Prayer when thy chastening was upon them*; Like a woman with childe, that crieth out in her pangs, but as soon as her pain is over, she hath done crying; And usually when the Affliction is over, wicked men have done praying, and it is very seldome that they do pray. It was no lesse a blasphemous then prophane speech of that Atheistical wretch, that told God, He was no common Beggar, he never troubled him before with prayer, and if he would hear him that time hee would never trouble him again. Now these and such like, are so far from having any Faith in Christ, that they may rather be called Atheists, who think there is no God, nor do they believe his Providence; *The fool hath said in his heart there is no God*, saith the Prophet *David*, Psal.14.1. Hence it follows, *ver.*4. *He calleth not upon the Lord.* Heil. Mic. p.376.

2. Secondly, By the Spirit of Prayer, the heart is not onely excited and enabled to pray, but to pray *Spiritually*, to make a *Spiritual Prayer*; As the Apostle exhorts, *That we pray with all manner of Prayer and Supplication in the spirit*; Eph 6.18.

And

Iude 20. And to *pray in the holy Ghost*; And the Apostle *Paul* tels us, *The Spirit helpeth our infirmities*; Though we know not what, nor how to ask, yet the *Spirit makes Intercession for us with sighs and* Rom. 8. 25 26. *groanings*, &c. Which assistance of the Spirit, consists not in orderly *Invention* or composure of words and eloquent Phrases, for some godly people may want this, and it is but a common gift, and the common, not the special help of the Spirit promised, in *Rom.* 8. 27.

But the Spirit of Prayer consists in three things;

1. First, In enabling us *to pray in Faith*; Now to pray in Faith, is, First, To pray with some confidence we belong to God, even with a childe-like spirit, that we can go to God as to a *Father*, and not as to a *stranger*; *We have received the Spirit of Adoption, whereby we cry Abba Father*, saith the Apostle. *Doubtlesse thou art our Father*, saith the Prophet *Esa.* 63. 16. Secondly, To pray with Faith in the action, believing and being perswaded our Praiers are accepted, and shall be granted so far as the Rom. 8. 15 Esa. 63. 16 Lords Prayer. Lord seeth good for us, as *Iacob* did when he praied to be delivered from his brother *Esau*, Gen. 32. 9. Wicked men

men pray, but they have not the Spirit of Prayer, because they pray not in Faith, but shoot their Arrows at randome, never regarding nor looking after them. Now these are but *bold narrations* (or orations) *not humble Petitions*; and are as detestable to God as the poisonous breath of a plaguie person, or as the reaking stink of a filthy dunghill, or as an open sepulchre, they are an abomination to God, *Esa.* 66. 3.

It is true, a man in Christ may have risings of Infidelitie, but they are overcome by Faith, as appeared in *Iacob* that had a Promise from God, that he would deliver him from *Esau*, and he prayed accordingly to God, and yet what risings of Infidelity appeared, when he said, *If he smite one company, yet the other might escape*, &c. And so of *Abraham*, and others.

2. Secondly, The Spirit of Prayer, consists in enabling us to pray fervently; The Spirit helps us, saith the Apostle, *To pray with sighs and groanings, which cannot be expressed*; The affections are, as it were set on fire by the holy Ghost. Thus *Hannah* poured out *her soul* before the Lord; So *Hezekiah* turned his face to the wall, and *wept sore*;

Rom. 8. 26

1 Sam. 1. 15.

Esa. 38. 11

Gen. 32. 24. Exod. 14. 15. Gen. 18. 23. *sore*; And *Iacob wrestled* with God in Prayer; *Wherefore crieſt thou to me?* ſaith God to *Moſes*. And *Abraham* ſtrove with God from fifty even to ten; But eſpecially it appeared in our Lord Chriſt, *Who prayed with ſtrong crying and tears*. Invention may make us ſpeak, but the Spirit will make us cry; which yet conſiſts not ſo much in ſtrength of words, as of affections.

Non ſemper opus eſt clamore, quia Deus ſuſpiria audit. Non vox ſed votum non muſica, &c. Ludit Deum qui ore petit quod corde negligit.

Natural men may have *external elocution*, but they want *inward affection*, they are dead and cold in Prayer; They uſually pray as though they cared not whether God heard them or no, like cold Sutors that care not whether they ſpeed or no, they want the *aſpiration* of the Spirit to pronounce *Shibboleth*; They are neither hot nor cold like *Laodicea*. *Cant.* Not that a Chriſtian is alwaies alike in Prayer, but as the Spirit pleaſeth to help with his adjuvant cooperating Grace (*Without me ye can do nothing*) the Spirit muſt *Inſpirare*, or we cannot *Exſpirare*; The Spirit muſt firſt inſpire, breathe and pour into us, before we can exſpire, breathe or pour out from us our ſpirits before the Lord;

Cant. 4. 16 *The winde muſt blow that the Spices may flow*; We are like a Ship at Sea, if the

wind

winde blow it goes amain, or else it creeps upon the ground; sometimes like *Pharaohs* chariots our wheels are taken off, and we drive heavily, and sometimes like *Josephs* chariots we drive chearfully, and are as it were like *Elias* wrapt up with a fiery chariot into heaven.

Thirdly, and Lastly, To pray with the spirit is to pray with *Spirituall desires*, when we pray for spirituall things, or when we pray for temporall blessings, with *Spirituall affections* and *Spirituall ends*, to honour God by them; As Christs Petitions were, *Joh.*17. and as we are taught in the Lords Prayer. A naturall man may be very earnest in his prayer, yet it is not a spirituall prayer, because his desires have only reference to self-love, and naturall ends, but not to God and his glory. *They have not cryed unto me with their hearts, when they howled upon their beds*, saith the Prophet, where the Prophet esteems of their *prayers* no better then *howlings*, like the howlings of *Baals* Priests, who cried aloud, *O Baal hear us, and they cut themselves till the bloud gushed out upon them.* Therefore such prayers God sometimes sends away with a mock rather

Hos. 7. 14.

1 King. 18. 28.

then an answer, *Prov.* 1.28,29. *When distresse and anguish shall come upon you; then shall they call upon me but I will not answer; they shall seek me early but they shall not finde me; I will laugh at their destruction.*

CHAP. XXIII.

The eighth, ninth, and tenth Sign of the saving knowledge of Christ.

8. *Sign.* THe eighth Sign that we have attained to the saving knowledge of Christ, is universall obedience, when we make conscience of all our waies, and *have respect to all Gods Commandments*; which consisteth in a setled resolution and endeavour against all sin, and a setled purpose and endeavor to please God in all things; *Then I shall not blush* (as it is in the Original) *or be ashamed when I have respect to all thy Commandments*, Psal. 119.6. It was the commendation of
Luk. 1.6 *Zechary* and *Elizabeth*, *They were just before God, walking in All the Commandments of God without reproof.* And this
Heb. 13.18 *Paul* makes a mark of a good conscience, *to endeavour in all things to walk exactly.*

And

And it must needs be so; because the whole Law is written in our hearts, one precept as well as another, *I will put my laws into their mindes, and write them in their hearts*, that is, I will plant an habituall disposition and inclination in their hearts, to a love and liking of them; by giving them a new heart and a new spirit; And this inclination is to one precept as well as to another; and he that hath not a disposition, liking, and endeavour to keep all, hath it not to keep any; Hence saith *James*, *He that keeps the whole Law, and offends in one point, is guilty of all* (that is, *dispositivè*) he hath an inclination to break them all, though he doth not actually break them all, and his heart is not upright before God.

Heb. 8. 10

Ezek. 36. 26.

Jam. 2. 10

Dispositivè non formaliter vel actualiter.

2. Because there is the same reason why we should make conscience to abstain from one sin as from another, and to perform one duty as another; So saith the Apostle, *For he that said Do not commit adultery, said also, Do not kill*, &c. *Jam.* 2. 11.

I grant, An upright man may fall into sin, for though there be an inclination & desire to do the will of God, yet there is a contrary inclination of the old man

againſt the will of God, the fleſh luſts againſt the ſpirit, but yet he never fals from his reſolution not to ſinne: He is able ſtill to ſay (with Saint *Paul*) *In my minde I ſerve the Law of God, though in my fleſh I ſerve the Law of ſin.*

I grant likewiſe, A man out of Chriſt may have reſolutions againſt ſome ſins, (though alwaies for the evils that come from ſin, and not that are in ſin; for the fruit, and not for the filth of ſin) but it is not univerſall; for he hath alwaies ſome reſervation; God be mercifull to me in this or that; ſome luſt he cheriſheth, and ſayes as *Jacob* ſaid of *Benjamin*, it ſhall not go. As *Herod* had his *Herodias*, *Jehu Jeroboams* calves, *Judas*, *Demas*, *the young man*, &c. their coveteouſneſſe.

But if a mans heart be in league but with one ſin, which his ſoul cleaveth to, hating to be reformed, he hath no part in Chriſt. Suppoſe a woman ſhould ſay to her husband, Sir, I love you better then a hundred and a hundred men, only I love one man better then you; were ſhe not an Adultereſſe? One deadly wound may kill a man as well as a thouſand, and one ſin lived in with love aud delight, may damn a man as well as a thouſand.

The

The ninth ſign whereby a man may know that Chriſt is his, is Self-deniall, when a man gives up himſelf wholly to the rule and ſubjection of Chriſt, as his ſervant or vaſſall, to do what he will with him; *If any will follow me, he muſt deny himſelf, and take up his croſſe, and follow me,* ſaith our Saviour: *And the weapons of our warfare, are mighty through God, to caſt down ſtrong holds and high imaginations, and bring into captivity every thought to the obedience of Chriſt,* ſaith *Paul.* As a ſervant gives up himſelf to the will of his maſter, or a wife to the will of her husband; And the reaſon is, becauſe he receives Chriſt as a Lord and Saviour: *Come to me you that are weary and laden,* ſaith our Lord Chriſt, *and I will eaſe you,* but not except you *Take my yoke upon you. Unto us a childe is born, and the government is upon his ſhoulders:* ſo as we are not exempted from ſubjection by Chriſt; Faith deſtroys not obedience but ſanctifies us, and enables us to yield obedience: Thus it was with *Paul,* Act. 9. *Lord what wilt thou have me to do?* As if he had ſaid, I am willing to do any thing, be any thing, or ſuffer any thing thou wilt have me, I am wholly at thy diſpoſall; And thus it was with the Prodigall,

9. *Sign.*

Luk. 9. 23.

Mat. 11. 29.

Iſa. 9. 6.

digall, Receive me again Father, and make me not a Son but a Servant, Yea, *a Hired Servant*; (As *Abigail* said, *Let me be a servant to wash the feet of the servants of my Lord*) And thus it was with
2 Sam. 15. 26. *David, If he saith he hath no pleasure in me, let him do with me as seems good in his eyes.*

And this discovers many that think they have part in Christ (that they
Isa. 1. 2. know Christ is theirs) and are deceived, because their Faith works not Obedience, but Rebellion: they beleeve him, but will not take his yoke upon them; they say, *To them a childe is born, but they pluck the Government from his shoulders*, living in constant rebellion against God, and only according to the law of their own mindes, that is, walk-
Deu. 29. 19 ing after the stubbornesse of their own hearts.

Perhaps they are content Christ should rule them so farre as he pleaseth them, and as his will likes them; But if it dislikes them, Christ may deny himself if he please, and stoop to their will, for they cannot nor will not stoop to his; God be mercifull to them in this; Their will they must have (though it crosse Gods will) saying as the Jews, we have

no

no king but *Cæsar*; So none shall rule us but our wils; *We will break his bands and cast his cords from us*, if once he begins to fetter us. Thus did *Pharaoh*; *Who is the Lord* (saith he) *that I should obey his voice to let Israel go?* I know not the Lord, neither will I let Israel go; And the Jews who quarrelled that *Jeremy* spake falsly, and the Lord had not sent him, *Jer.* 43. 2, 3. but when they were convinced of that, then they spake plainly, *The Word thou hast spoken to us in the name of the Lord, we will not do*: And this is not of weakness against the Law of their mindes; Nor sudden risings and passions: as in *Jonah*, *Peter*, *Paul*, and *David* (that would number the people) for which they meet oft with sore afflictions to break their stomacks, but it is Voluntary, Allowed, and Cherished Rebellion. Psal. 2. 8. Jer. 44. 16 Rom. 7. 23

Now let all such think what they please of having part in Christ, and knowing Christ to be theirs, but God hath told us, *he will never shew mercy to that man, though he blesse himself he shall have peace, if he walks after the stubbornesse of his own heart*, Deut. 29. 19. yea, the Lord forbids such so much as to *take his name into their mouths that hate to be* Psal. 50.

Rom. 8. 7. *reformed*; And it is a *carnal minde that is enmity against God, and is not subject* Luk. 19. 27 *to the law of God, nor indeed can be*; yea, Christ takes those for his enemies, that will not let him reign over them. To conclude, if Christ be no Lord, he will be no Saviour; for *Therefore he died, and rose, and revived, that he might be Lord both of quick and dead*, Rom. 14. 9.

10. *Sign.* The tenth Sign of a man that knows Christ savingly, is, *When the utmost ends of all his actions are supernatural*; Even to yield obedience unto God commanding them, and aiming at the advancement of his glory; (As a faithfull servant aims at his masters profit) *When* 1 Cor. 10 *whatsoever he doth, he doth it heartily as* 31. *to the Lord and not to men*; *When he lives* Col. 3. 23. *not to himself, but to him that died for him* 2 Cor. 5. 15 *and rose again*: When he is more grieved at Gods dishonour then his own, and is content to be abased that God may be glorified. For now the will is elevated above nature, to look at a higher principle then it self, even the *Glory* Gen. 41. 16 *of God*. Thus did *Joseph*, *It is not in me*, saith he, *but God shall give Pharaoh an* Dan 2. 28 *answer*; so *Daniel*, *There is a God in* 30. *heaven that revealeth secrets, but as for me, this secret is not revealed to me, for any*

wisedom

wisedom that I have more then others, &c. And the disciples when they healed the lame man, told the people gazing upon them, and admiring at them, *Why look you so earnestly upon us, as though by our own power and holinesse we had made this man walk?* And lastly to name no more, Saint *Paul* tels them, *We speak not as pleasing men, but God which trieth our hearts; Nor of men sought we glory*, saith he, *nor of you, nor yet of others.* And hence it is that our Lord Christ makes it a mark of a righteous man, *He that seeketh the glory of him that sent him, the same is true, and there is no* unrighteousnesse *in him.* And this is made a mark of a vessell of honour by *Paul, He is a vessel sanctified for his Masters use.* And the reason is, because nothing can move above its principle: The stream can rise no higher then the fountain; Nor can nature go beyond nature, as water cannot heat except fire be in it.

Act. 3.12. 1 Thes. 2. 4,6. Joh. 7. 18. 2 Tim. 2. 20. Nihil agit ultrà sphæram activitatis suæ.

Caution. Not but that some risings of Self remains in the best, as in *David* when he numbred the people, and the disciples when they reasoned which of them should be greatest: but they are lamented and repented of, and mourned under as their greatest burthen, as did

Hezekiah

2 Chron. 32.25. *Hezekiah* who humbled himſelf, becauſe his heart was lifted up.

Contrarily, a naturall man makes a God of himſelf, hath no higher end in all his actions then himſelf, his own eaſe, credit, happineſſe, *&c.* As God complaineth, *Iſrael is an empty vine, yet he bringeth forth fruit to himſelf*, Hoſ. 10.1. And our Lord Chriſt of the Phariſees, Mat. 23.5. *All their works they do, is to be ſeen of men.* They may ſay of all their beſt actions though never ſo ſpecious, as *Nebuchadnezzar* ſaid of his *Babel, Is not this great Babel that I have built for the Honour of my Name?* So all they do is for the *Honour of their Name*; Like Winde-mils which go becauſe the Winde blows, or like Marigolds that open becauſe the Sun ſhines upon them. Now theſe, their hearts are not upright in them, (*He* Hab. 2.4. *whoſe heart is lifted up in him is not upright*) but like falſe ſervants that ſell their Maſters wares well, but then purloin and rob them of the gains; *He that ſpeaketh of himſelf, ſeeketh his own glory: &c. Ioh.* 7.18. and ſuch cannot have part in Chriſt; *How can you beleeve that ſeek honour one of another, and not the honour that cometh of God alone?* ſaith our Saviour, *Ioh.* 5.44. And it is a mark of thoſe that

that were counterfeit beleevers, they loved the praise of men more then the praise of God, *Ioh.* 12.43.

Chap. XXIIII.

The eleventh Sign of the saving Knowledge of Christ, is, the Witnesse of the Spirit.

THe eleventh and last Sign I shall mention, is the witnesse of the Spirit, *The Spirit it self bears witnesse with our spirits that we are the children of God.* Rom. 8.16 Some make this the only mark to prove our interest in Christ, and deny all signs from the fruits of the spirit; But this were to denythe fruit growing upon the tree to be a sign that the tree is alive; And our Saviour tels us, *A Tree is known by the fruit:* And the Lord hath left them in Scripture as infallible marks, and therefore to deny them were to impute folly or unfaithfullnesse to God himself, which were the greatest Blasphemy. Yet we exclude not the witnesse of the spirit, as a certain evidence of our part in Christ.

Which consists in two particulars.

1. First,

Rom. 8. 16 Eph. 4. 30. 1 Joh. 5. 6 1. First, *The Spirit perswades my conscience that I am the childe of God* (A witnesse is for manifestation and confirmation) There is as it were a secret voice speaking to our hearts, and saying as Mat. 9. 2. Christ to the leper, *Be of good chear, thy sins are forgiven thee.*

2. Secondly, This witnesse of the Spirit consists in an *Inward ravishing joy and comfort, which the Spirit works and leaves with this assurance:* Which is that *Hidden Manna*, which that man that feels it in himself, cannot expresse to others; which is called *the Lords supping with us,* Rev. 3. 17. Rev 3 20. and his chearing us as with flagons of Cant. 2. 5. wine: And hence the Spirit is called the *holy Ghost the Comforter*, for he fils the heart sometimes by this testimony, with such joys as are passing understanding, and unspeakable, and glorious; the soul for the time being with *Paul* in his Rapture, rather in Heaven then on earth; though here he hath but a taste, yet the fullnesse thereof are the joys of Heaven it self. Ro. 14. 17 *For the Kingdom of Heaven is righteousnesse and peace, and joy in the holy Ghost.*

Quest. But how shall I know that it is the Spirit of God that beareth witnesse to me, and that it is not a delusion of the devil?

Answ.

Answ. I answer, By these marks following.

First, This voice God sends usually when the soul is mourning and full of heavinesse, as we give wine to them that are of a heavy heart; *Blessed are they that mourn, for they shall be comforted: And you shall weep and lament, when the world shall rejoyce, but your sorrow shall be turned into joy*, saith our Saviour. And likely this witnesse is sent either when they are waiting upon God in his Ordinances to finde Christ, as *Mary* waited at the sepulchre to see him; Or when they are wrestling with God in prayer, *&c.* as *Cornelius* was, who when he was at prayer upon the top of his house, then God sent his Angel to him, saying, *Cornelius, thy prayers and thine alms are come up for a memoriall before God:* So likewise *Daniel, Whilest I was praying* (saith he) *and confessing my sins, and presenting my supplications before the Lord, yea, whilest I was speaking in my prayer, the Angel* Gabriel, *&c. said to me, O* Daniel, *thou art greatly beloved,* and others: But as for dreams, visions and Enthusiasmes, though *Jacob* when he slept saw a vision of Angels, and was comforted; (and divers others) yet

Joh. 16.20

Act. 10.4.

Dan 9.20, 21.22.

Gen. 28.

yet God seldome now speaks by visions, but by his word and spirit, *Heb.* 1.1. and therefore visions are to be usually little regarded.

2. The second Sign whereby we may know it is the witnesse of the spirit, and not a delusion of the devil, is this; The Spirit witnesseth alwaies according to the word, and that by discovering the promises in the word to our consciences, perswading us that they belong to us, as sorrow for sinne, love to the bre-
1 Ioh. 3. 14 thren, and the like.

3. Thirdly, This witnesse of the Spirit,
Mat. 5. it alwaies fils his heart with love and
1 Cor. 15. thankfullnesse to God, and makes him
31. more watchfull and carefull to walk in answerable obedience, *By our rejoycing which I have in Christ Jesus I die daily*; and the love of Christ *constraineth us*, saith *Paul*; 2 Cor. 5. 14.

But on the contrary, if it makes thee bold and presumptuous to walk in sinful courses, and more remisse and careless in thy walking with God, thou mayest fear it is not a testimony of the Spirit, but a delusion of the Devil.

4. Fourthly, This witnesse of the Spirit, it hath alwaies its own witnesse, even a secret manifestation to the conscience, that

that it is the Spirit of God, and not a deluſion.

There are likewiſe ſigns of a weak aſſurance that Chriſt is ours; As earneſtly to long after Chriſt, as he is offered; They would fain beleeve, and grieve becauſe they cannot; They mourn under their ſin, and make conſcience of their waies, who though they cannot beleeve, yet they dare not willingly ſin againſt God, *&c.* Theſe have ſome degrees of a true and ſaving knowledge of Chriſt, and are not to be diſcouraged, becauſe Chriſt hath promiſed not to quench the ſmoaking flax, nor break the bruiſed reed; and he hath pronounced them bleſſed that mourn, that are poor in Spirit, that hunger and thirſt after righteouſneſſe. Therefore truſt firmly upon theſe promiſes, live and die with them, and ſay, if I can periſh with theſe marks, I am content to periſh. Mat. 12. 20 Mat. 5.

There are likewiſe ſigns of a ſtrong aſſurance that Chriſt is ours. As when a man can hang upon God without comfort or apprehenſion of favour, nay, when the Lord ſeems to ſmite him with great afflictions. Iob. 13. 15 Gen. 22. Pſa. 42. 11

2. When he is fild with raviſhing joy and

1 Pet. 1. 8. and peace in beleeving, more then he
Rev. 2. 17 can expresse.
Rev. 12. 1. 3. When he can contemn the world
1 Ioh. 5. 4 as vain and dead things in comparison
Col. 3. 3. of Christ, having the Moon under his
Heb. 11. 26. feet.

4. Holy admiration and unspeakable thankfullnesse to God for Christ, as *Judas*, not *Iscariot*, *Lord, why dost thou shew thy self to us, and not to the world?* so he continually wondreth why God should bestow Christ upon him, and let passe so many thousands *better then himself*.

5. A longing for death that we might be with Christ, and an earnest desire of
2 Cor. 5. 1, 2, 3. the coming of Christ, as *Paul* did, *Phil.*
Rev. 22. 17 1. 21. *I desire to be dissolved, and to be with Christ*.

And many other signs may be brought to this purpose, but all cannot finde these marks: yet those that can, have the greater comfort.

Chap. XXV.

A brief assoyling of some Doubts and Scruples, whereby a poor Beleever doth question whether Jesus Christ is his, or no?

IN the next place, considering notwithstanding all the former clear Evidences of our part in Christ, yet Christians are continually assaulted with Doubtings and Fears of their condition: And no wonder, considering the evil heart of unbelief that still remains within them, which Satan helps forward by his Temptations, who *desires to winnow us as wheat*, that our Faith might fail us, *and goeth about like a roaring Lion, seeking whom he may devour*; I shall therefore to satisfie them, labour to answer the Doubts that rise in their Hearts and make them question, whether Christ be theirs, yea or no. Heb. 3. 12. Luk. 22. 31.

First, I fear whether Christ be mine, 1. *Doubt.*
because I know not the time of my conversion, when some know both the Time, Minister and Sermon, that wrought upon them.

I answer, First, it is true, all men came

came into the world without Faith, born Children of Wrath, ſo that there was a time when they had no Faith; And God is pleaſed to work this Grace in ſome mens hearts at one time, in ſome at another; *The Winde blows where* (and when) *it liſteth*; Some are called at the third hour, ſome at the ninth, ſome at the eleventh; ſome in their Childehood, as *Samuel*, *Timothy*, and others; Some in their Middle-age, as *Paul*; And ſome when Old, as *Abraham*, &c. and not all at one time and age.

Secondly, It is true likewiſe, that ſome do know the particular time of their Converſion, becauſe they may be converted at one Sermon, as the three thouſand in *Act.* 2. though more rarely now then heretofore, becauſe in the Primitive Times, the Church was more quick in her Delivery, then ſince.

Thirdly, Others there are who though they know not the time of their *Converſion*, yet they know the time when they were *Not Converted*; they ſee a plain Change in them, from what once they were; They can ſay, They were blinde, and now they ſee; they were dead, but now alive; that they

hate

hate what before they loved, and love what before they hated, that they are new Creatures.

Fourthly, Yet ſome there be (though very rare) that never ſaw any Change in them, and yet may have part in Chriſt; ſuch as are ſanctified from the Womb, as was *John* and *Jeremy*, &c. Or that were converted when they were very young, which ſometimes hapneth to ſuch as have had Godly Education, in whom God wrought Grace ſo inſenſibly, as the Change was never diſcerned, though there was a time when they were without Grace.

But if we ſee any Work of Grace in us, this ought not to trouble us; Shall I doubt whether I am alive (when I can breathe, ſpeak and move as living Men do) becauſe I know not when Life was put into me? Or whether I be born, becauſe I know not the time when I was born? Thoſe men are too rigid and ſevere that judge men not truly converted, that cannot tell the Time, Miniſter, and Sermon that converted them.

Secondly, I fear whether I have part in Chriſt, becauſe I know not whether I were ever ſufficiently prepared to re- 2. *Doubt.*

ceive Christ. I fear I have not been humbled enough; The Plough hath not gone deep enough, I wanted *Depth of Earth*; for I reade, *Matth.*13.5. *Because they had not much Earth, they withered*; And many have had deeper Humiliation then ever I met with, by farre.

I answer, Though all men are (usually) prepared or humbled to receive Christ before they believe, yet

First, God hath not set down the Quantity, but the Quality: He calleth those that are Weary and Laden, Sick, Broken-hearted, Stung with their Sins, *&c.* But he saith not, if they be thus much Humbled, Broken-hearted, *&c.*

2. Secondly, As some Women bring forth their Children with more pain then other (as was before touched) so some are more humbled then others are, as appears in *Pauls* Conversion, and the Goalers, compared with the Conversion of *Zacharias*, *Lydia* and others. Some men have been greater sinners, and of rougher tempers and dispositions then other. Rough Wood requires many Wedges, and many blows before ever it will split; And hard Metal requires a great

great Fire, before ever it will be melted, when a ſofter Metal, a leſſe Fire ſerves the turn; Some Stomacks are fouler then others, and therefore need a ſtronger Purge; God knows what is beſt and fitteſt for every man.

3. Thirdly, Then a man hath been ſufficiently humbled or prepared, when he is willing to receive Chriſt as his Lord and Saviour, which is the end of Humiliation. As then a Woman hath pains enough, when the Childe comes forth; Then *Jacob* was pinched with Famine enough, when he was willing to let *Benjamin* go; Then the Childe is beaten enough when his Stomack is broken to ſtoop and yield. That Phyſick is ſtrong enough that cures the Malady; Some go to Hell with more Humiliation then others go to Heaven with, when they roar, but will not let go their luſts, as *Ahab*, *Judas*, &c. Now if thou haſt enough, though not ſo much as others, What needs more? If a little Wound will ſerve the turn, what need a deeper? If a Pin, what needs a Sword? Art thou more cruel to thy ſelf when God is more mercifull? If eaſier Phyſick will cure, what needs a more bitter potion? Can you drink

their Cup? You know not what you ask; That which did but cure them, might have been too ſtrong for thee.

3. *Doubt.* I doubt, becauſe I doubt: I have ſo many Temptations that I nothing but doubt, though I know the Word is true, and I cannot object againſt it. But God hath ſaid, *Being juſtified by Faith, we have peace with God*, Rom. 5. 1. But I have no Peace, but am more troubled with Temptations and Doubtings then ever I was before Converſion?

I anſwer, There is a two-fold Doubting; either from *want of Faith*, which is not properly Doubting, but total Infidelity and Diſtruſt or Deſpair; Or,

Secondly, Doubtings may ariſe from *Weakneſſe of Faith*, when it aſſents to the Promiſes, yet is joyned with Suſpicions and Fears of the contrary, that either they underſtand not aright the Promiſes, or that they do not belong unto them; Now theſe may ſtand with Faith, as the poor man that wept, ſaying, *Lord I believe, help my unbelief*; For the Root of Infidelity within us will oppoſe Faith; *Peter* through weakneſſe of Faith, cryed, *Maſter ſave me, I periſh*; And Chriſt checks him for weakneſſe, but not for the total

Mar. 9. 24. 1 Theſ. 3. 10. Heb. 3. 12. 1 Pet. 5 8. Luk. 22. 31

tal want of Faith; *O thou of little Faith* (not ô thou Infidel or Unbeliever) *wherefore didst thou doubt?* Matth. 14.31. Neither is it our case alone (though we are ready to say, No body hath so many Temptations as we have, *&c.*) but of all Gods people; *Simon, Satan hath desired to winnow thee as wheat*, &c. *But I have prayed that thy Faith shall not fail thee.* That man that never had Doubtings may fear he never had Faith, seeing Faith is mingled with Infidelity, and is not perfect in the best; Now it cannot be but Infidelity must needs oppose Faith, and fight against it, 1 *Thes.* 3.10. *Gal.* 5.17. *The sound man feels many grudgings of diseases.* Perk.

Caution. But let us take heed we please not our selves, with our Doubtings, feed and cherish them, as if it were not any great sin in us, but rather our Humility, *&c.* Whereas scarce any sin we commit, is more provoking and injurious to God then this; It being a kinde of Blasphemy, for it makes God a liar, and all his Promises lies, 1 *John* 5.10. yea the worst of liars, relating not pleasant lies to make men merry, nor officious lies to profit others, but pernicious and hurtfull lies tending to

the deceiving and utter ruining of his creatures; And hence it is that God hath often puniſhed his deareſt Children very ſharply in this life, for this ſin; As *Moſes*, *Zachary*, the young Prophet and others; Therefore do not ſtudy how to bring Arguments to ſtrengthen your Doubts, and ſtrive not to thruſt the Promiſes from you, but rather repent of your doubtings, and labour what you can to fight againſt them.

Secondly, Whereas you object, that if you had Faith you ſhould have had peace with God.

I anſwer, *Paul* ſaith indeed We have Peace with God, and ſo we have, for God is at Peace with us, though we do not alwaies diſcern it (as the Root remains ſometimes when the Flower is gathered.) But he doth not ſay, we have Peace with the World, with the Devil, with our Luſts, *&c.* for the World will now hate us, that loved us before; And the Devil will tempt and aſſault us bittetly, that ſeemed quiet before; And our own ſinfull Luſts will now wound, vex and trouble us, that we regarded not before; And God will oft afflict us more then hee did before.

Fourthly,

Fourthly, I doubt, becauſe I cannot act Faith, my Faith fails me, I cannot reſt my ſoul upon Chriſt. 4. *Doubt.*

I anſwer, We muſt diſtinguiſh between the *Habit* and the *Act* of Faith; The Habit or Grace of Faith, that is, the inward Principle or Quality of Faith, infuſed by the holy Ghoſt, this never fails, but is an abiding Quality; *Now abideth Faith, Hope, Charity,* &c. 1 *Cor.* 13. But the Act of Faith may ceaſe for a time, and doth in the beſt ſometimes, eſpecially in time of Temptation; As it was in *Abraham* when he ſaid of his Wife, *She is my Siſter*; In *David*, who ſaid, *I ſhall one day periſh by the hand of Saul*; And in *Peter*, when he denied Chriſt and forſwore him, As a man may have a Hand, and yet ſometimes through diſtemper not be able to put it forth; yet God hath promiſed, *Though we believe not* (that is, ſometimes are not able to act Faith) *yet God is faithfull, he cannot deny himſelf*, 2 Tim. 2. 13.

Fifthly, I doubt whether Chriſt be mine, becauſe I want Aſſurance; Some are ſure of their Salvation, they know their Redeemer liveth; But I am full of Doubtings and Fears. 5. *Doubt.*

I anſwer,

I answer, None are sure without some Reluctancy at one time or another, and without some risings of Unbelief (though some have stronger Assurance then others) even the Disciples cried out, *Lord increase our Faith.*

2. Neither is this Assurance in every Believer, but onely in such as are eminent and strong Christians, who have gotten it by long Experience, and by a strict, holy, and close Communion with God, and is gotten by degrees; The Sun shines not so bright in the Morning as it doth at Noon-day.

3. Neither is this Assurance of the Essence of Faith; Thou maist have Faith
Esa 50.10 of Adherence, when there is not Assurance of Evidence (at least appearing clearly to thee, which is properly a reflect act produced from Faith of Adherence) for a man must needs have his sins pardoned before he can be sure they are pardoned (the thing must needs be true before we can apprehend it) and then a man should have his sins pardoned before he did believe; Reprobates are commanded to believe, but not to be sure of their Salvation, therefore Assurance is not of the Essence of Faith.

6. Sixthly,

6. Sixthly, I doubt, because I want Spiritual Joy and Comfort; *When as some rejoyce with Joy unspeakable and glorious*, they have tasted *hidden Manna*, and have gotten the *white Stone*, and the *New Name*, which no man knows but they that have received them, and *are filled* with *Peace that passeth all Understanding*. But I finde no Comfort in the world, and know not what that Joy unspeakable means, I am a stranger to that Joy. 6. *Doubt.* 1 Pet. 1. 8. Rev. 2. 17. Phil. 4 7.

1. I answer; First, Comfort is not the *Standing Dish* of a Christian in this life; As we make not a meal of sweet Meats, but they are as a second Course to close up the Stomack; Your Conduit Pipes do not run sweet water all the year, but at a Kings Coronation, or at some day of special Solemnization; we give Cordials onely when men are sick; And God usually sends us spiritual ravishing Comfort onely when we are in great distresse, or the like, and very rarely; Few or none have it alwayes, but now and then a little Glimpse, and gone again.

Our Lord Christ after his Resurrection appeared indeed to his Disciples, but he was quickly gone, it was but a sight and

and away; As *Latimer* ſaid of the Spirit, It is going and coming; Comfort is reſerved for Heaven, and we have but a taſte of it on Earth, to teach us *to walk by Faith, and not by ſight*, and to teach us to expect our life of Comfort in Heaven, and not on Earth.

2. As was ſaid of Aſſurance, we may much more ſay of Comfort, that it is not of the Eſſence of Faith, but a degree of Glory; Chriſt himſelf wanted Comfort, when he cried out, *My God, my God, why haſt thou forſaken me?* But he wanted not Faith, but he ſtill called him his Lord and his God: So *David*, when he prayed to God to *Reſtore to him the joyes of his Salvation*, had no joy, nay inſtead of it he roared all day, *Pſal.* 32. So *Iob*, *Heman* and others, and yet their Faith failed not.

2 Cor. 5.7 Iob. 20.29 Senſe and joy were ſeveredfrō Chriſt, & may be ſevered from faith *Bains Arm.*

Now therefore we are not to believe only ſo long as Comfort laſts, but ſo long as the Promiſes laſt, which are better then Comfort without them; If we have not the ſhining of his countenance, let us be glad of the ſhining of his Graces; If we have not the Sunlight of his Spirit, let us be glad of the Star-light of the fruits of his Spirit; If we have not the holy Ghoſt the Comforter,

forter, let us be glad of the holy Ghost the Humbler, Sanctifier, *&c.* And let us be content with *Mary* to kisse his feet in this life, if in Heaven we may be kissed with the Kisses of his Mouth.

He that makes Joy and Comfort the ground of his Faith to rest upon, rests upon an inconstant object, and will be tossed up and down daily with continuall Fears; let us bring our feeling down to our Faith, and not our Faith to our feeling; He that will not believe God in his Promises, would hardly believe, if he had Comfort from him; How shall we prove our Comfort, but by the Promises?

3. That is the strongest Faith that can believe without Comfort, yea when God frowns upon us, as *Iob* did, *Though he kill me, yet will I trust in him.* And as *Iacob* did, who wrestled with God, when he seemed to fight against him; And the woman of *Cana* that hung upon Christ by her Faith, notwithstanding she had such sore repulses; *I will wait upon the Lord,* saith the Prophet, *Esa.* 8. 17. *that hideth his face from the house of Iacob*; This was strong Faith; As was also that of

of *Habakkuk*; *Though the Fig-tree ſhall*
Hab. 3. 17. *not bloſſom, nor ſhall fruit be in the Vines,* &c. *yet will I rejoyce in the Lord, I will joy in the God of my Salvation*, O this was ſtrong Faith! Every body can ſay the Sun ſhines, when they ſee the light and feel the heat; Our Lord Chriſt ſaid to *Thomas*, *Thou wilt not believe except thou ſeeſt, but Bleſſed are they that have not ſeen, and yet have be-*
Pſ. 42. 11. *lieved*; As *David* did, *Why art thou caſt down, O my ſoul, and why art thou diſquieted within me? ſtill truſt in God,* &c. And as thoſe in *Iſa.* 50. 10. *He that feareth the Lord, though he walks in darknes, and ſeeth no light, yet let him ſtay himſelf in the Lord, and truſt in his God.*

Chap. XXVI.

Contains the ſeventh Doubt proceeding from ſtrong Luſts ſtill remaining, and relapſes into old ſins.

7. *Doubt.* NOw followeth the ſeventh Argument that moves men to queſtion their part in Chriſt, which is from their ſinfull Luſts ſtill remaining ſo ſtrong in them, and not crucified; I finde ſtill a body of death in me; Surely I am the

ſame

ſame (ſay they) that ever I was, for my old luſts ſtill continue, as Pride, Impatience, Covetouſneſſe, Malice, Envy, and other corrupt Affections and Luſts, whereas you know, *Faith purifieth the heart*; *And if any be in Chriſt, he is a New Creature*; *Old things are paſt away, and all things are become New*; *And they that are Chriſts, have crucified the fleſh with the luſts thereof.* But I am the old man, I finde the old inclination to old ſins, *&c.* How then can I believe?

Act. 14. 9. 2 Cor. 5. 17. Gal. 5 24.

To anſwer this Temptation, I ſhall lay down three things;

First, That this is the condition of all the people of God, to have their old ſins ſtill in part remaining and riſing in them, though in ſome they continue ſtronger then in other; which proceed partly from Satans Temptations; and partly from original Corruption ſtill remaining in the beſt (though weakned) like an Hereditary Diſeaſe not totally cured till death, or like the Ivie that ſometimes is ſo riveted in the Stone wall that it can never be plucked up totally till the wall be broken down: So that the beſt godly man findeth ſinne dwelling in him, *Rom.* 7. 20,23. ult. So

as

as there remaineth not only a miserable necessity of committing sins of frailty, but even a possibility in the best (if God leaves them) to fall into the foulest sins, as *David*, *Noah*, and *Peter* did; Who can say his heart is clean? We all like the *Israelites* have our *Pillar of fire*, and our *Pillar of Cloud*; Our gold is mingled with drosse, and our wine with water: Our Corn is mixt with Chaff, our Flowers with Weeds, and our Stars with Clouds: *We are black*
Cant. 1.5. *though comely*, nay more black then comely; Our *Goliah* of corruption is greater then our *David* of Grace. The best man like *Iacob*, though he hath prevailed with God, goes halting (Though we are called Perfect, Holy, Saints, &c. from the better part, as we call it a heap of Corn not of Chaff, though there be more Chaff then Wheat, because a little Corn is better then much Chaff, and we call it wine not water, though there be more water then wine, because a little wine is better then much water.) Alas what Pride remained in the Disciples, when they reasoned, Which of them should be greatest? What envy in *Hannah*, in the Patriarchs, & in *Ioshua*, Num. 11.28. What impati-

impatience in *Job* and *Jonah?* what unbelief in *Abraham, Jacob* and *David?* How doth *Paul* cry out of a body of death? And exhorteth the *Coloſſians* that were riſen with Chriſt ſtill to mortifie their earthly members, *fornication, uncleanneſſe, inordinate affection, evil concupiſcence and covetouſneſſe,* &c. Yea, if God ſhould mark what is done amiſſe, who could ſtand before him, ſeeing in *many things we ſinne all,* Pſal. 130. 3. Jam. 3. 2.

Secondly, I will ſhew you the reaſon why God will have it ſo, for God could have made us perfectly holy in this life, but his wiſedom was to leave remainders of ſin in us, for theſe Reaſons.

Firſt, To teach us in what great need we ſtand of the Righteouſneſs of Chriſt, and that we might never truſt to our own Righteouſnes, but pray with *Paul, That we may be found in him not having our own Righteouſneſſe, but that which is in him by faith;* Thoſe that are often ſtung with the fiery Serpents (their ſins) are glad often to run to the Brazen Serpent for cure. Ro. 7. 25.

Secondly, God hath left theſe *Canaanites* and *Perezites,* theſe ſinnes ſtill remaining to be as thorns in our ſides, and

pricks in our eyes to keep us humble, leſt we ſhould be exalted above meaſure, through abundance of mercies and revelations: Our black feet are left, leſt we ſhould be proud of our fair feathers; Even as gravel and dirt is good to ballaſt a Ship, that it be not blown over with the winde; *Behold I am vile* (ſaith *Job*) *I abhorre my ſelf in duſt and aſhes*; *Peter* till he fell thought though all his fellows ſhould deny Chriſt, yet he would die with him, but after his fall he durſt not ſay, *I love thee more then theſe* (as he ſaid before) but only, *Lord, thou knowest I love thee*, Joh. 21.

2 Chron. 32. 25. Iſa 38. *Hezekiah's* fall did humble him more then his mortall ſickneſſe, and all his other great afflictions by *Senacharibs* hoſt. And *Davids* fall humbled him more then *Saul* his deadly enemy, or all the perſecutions and afflictions he met with all, as appeareth in *Pſal.* 51. and 2 *Sam.* 24. And *Paul*, all his impriſonments, whippings, perſecutions, never made him cry out, *O wretched man that I am*, as his ſin did.

3. God hath left theſe ſins ſtill in us, to fill us with more love and thankfullneſſe to God, that hath loved us, and pardoned ſo many and ſo great offences;

ces; as if a Physician hath often healed us, or a man that we have often wronged, yet still to pardon us and love us, this engageth our hearts the more to love them: So *Mary*, *Much was forgiven her, therefore she loved much*, Luk. 7. 47.

4. To make us weary of the world and long to be in heaven, not so much to be freed from crosses, as from the wickedness that is in our hearts; Or else perhaps we would say with *Peter*, *It is good being here*, (though we are perswaded it is *Best* being in heaven) *I am weary of my life*, saith *Rebecca*, *for the daughters of Heth*, Gen. 27. *ult.*

5. To keep us in continuall watchfullness and prayer, that the Lord would keep us from falling, and not to trust to our own strength, lest we catch a fall to the breaking of our bones, though not our necks, as *Peter* and *David* did; for as *Sampsons* strength lay in his hair, so as if that were cut off he was but as another man, so we our strength lies in God, and if we be left to our selves we are but as other men; *If God keep us we shall not fall, but if he keep us not we cannot stand* (said a Reverend Bishop) and therefore we dare not Bish. *Hall.*

go unarmed, but every day we pray *Lord, leade us not into temptation*, but let us be daily strengthened with thy might, for *thy grace is sufficient for us*, but not our own, *Col.* 1. 11. 2 *Cor.* 12.

6. And lastly, God hath left corruption in us still, that we might deal gently with our brethren when they fall, *considering our selves lest we also be tempted*, Gal. 6. 1. for the sins others commit we have an inclination to, and would commit our selves, if God should leave us to our selves; *Are there not sins, even sins with you against the Lord your God?* therefore deal gently with the captives, saith the Prophet *Oded*, 2 Chron. 28. 9.

3. And thus you have seen that this is the condition of all Gods people, and why.

Now in the third place I will shew how these can stand with regeneration and the new creature? Namely, because our sinnes remain in us in another manner then they did in us when we were in our naturall estate, or then they doe in unregenerate men: (*Their spot is not the* Deu. 32. 1 *spot of my people:*) and that in four respects.

First, The inclinations to sin in a re-

generate

generate person are weakned and abated, like a tree that is cut at the root, the branches wither by little and little, or like a dead body in the grave, which consumes daily; Like the *Gibeonites* that were left only as hewers of wood and drawers of water; Or like the *Canaanites* and *Perezites*, &c. that remained still as thorns in their sides, but not as Rulers in *Canaan*; *By our rejoycing which I have in Christ* (saith S. *Paul*) *I die daily*: 1 Cor. 11. 31. Thy inclination to former lusts is not so strong as it was before.

Secondly, These lusts in us are hated, lamented, mourned under, and fought against; that now they are as bitter as death unto us, which before were sweet and dear to us as our lives, *Col.* 3. 7. Now our enemies, before our friends: *I will put enmity between thee and the woman, between thy seed and her seed*, saith God. Now they are our sicknesses, burthens, as smoke to the eyes, and vinegar to the teeth: whereas sin in an unregenerate heart, is that they love and agree withall, as well as a snake or toad with her poyson, or a swine with mire, *Job* 20. 12. Rom 7. 24. Gen. 3. 15

Thirdly, As there is an enmity, anti-

pathy, and contrariety againſt ſin in a regenerate heart, ſo there is an earneſt deſire to be rid of them, and a ſetled reſolution of the ſoul to oppoſe and fight againſt them with gladneſſe of heart when they get victory over them (as *David* was when he was prevented from ſhedding the bloud of *Nabal* and his houſe) and grieve when they are overcome by them, as it was with *Peter*, who after his fall wept bitterly.

4. Fourthly, with theſe inclinations to ſinne are joyned inclinations to grace and holineſſe, *Rom.*7.22. *I delight in the Law of the Lord after the inner man*, and *in my minde I ſerve the Law of God, but in my fleſh the Law of ſin.* Now the leaſt degree of grace is a ſeal of our ſalvation, though mingled with much corruption, *Eph.*4.30. *Iſa.*65.8. So as ſtill we may be called *New creatures*, in whom *Old things are paſt away* (*Inchoativé*) in ſome meaſure, though not totally and perfectly in this life.

Rom.7. ult.

To conclude all, we ſay, Though Chriſt and ſinne allowed and cheriſhed cannot ſtand together, yet Chriſt and ſin hated and mourned under may dwell together. For grace is ſeen as well in *Oppoſing* as in *Overcoming* corruption, becauſe

because corruption would never dislike and disagree with corruption; Our corruptions dwelling in us, if thus affected towards them, are as certain signs of Regeneration, as any other saving graces of the spirit; For the Lord looks not so much what we are, but what we would be; neither doth he measure us so much by our *Actions*, as by our *Affections*.

Caut. Yet ever remember, The more sin is mortified, the more faith and grace is vivified and quickned; as, the more the disease is weakened, the more our health is strengthened: Although it is true which *Perkins* relates, Namely, *Though Sin remains, yet that man that hates and dislikes his Sins, both before and after he hath committed them, shall never be damned for them.* *Perkins* 1. Vol. p. 415.

Obj. Yea, but I am so dog'd with Satans temptations, and of mine own heart to sin, more then before conversion.

I answer, when the strong man keeps the house all is at peace, so is Satan, till he be cast out, and then he rageth, as he did, when he was cast out of the man, in *Mar.* 9.25,26. he rent and tare him. S. *Paul* tels us, *we are not ignorant of his devices*; This Viper will sooner light Luk. 11.21 2 Cor. 2.11

upon a *Paul* then a *Barbarian*; *Luther* ſaid, I am without ſet upon by all the world, and within by the devil and all his Angels; Temptations to ſin are not ſins, but enticements to ſin; The beſt man may be tempted to the worſt ſinne, as Chriſt was to kneel down and worſhip the devil, *Mat.*4. Many temptations are a ſign the devil hates thee, and God loves thee; Pirates ſet not upon empty Ships, The Jaylor is quiet when his Priſoner is in bolts, but if he be eſcaped, then he purſues him with Hue and Cry; As *Pharaoh* was quiet with the Iſraelites, whileſt they were in bondage, but when they were got out, then he purſued them: When the unclean ſpirit was caſt out, then he returned with ſeven ſpirits more, *Mat.* 12. 43, 44. &c. Wicked men bleſſe themſelves that the devil is quiet with them, they thank God; But to ſpeak the truth, the devil is not quiet with them, but lives quietly in them. The devil is never quiet with any but only thoſe that he hath got into his poſſeſſion.

2. Be not diſcouraged, for though Satan ſhould winnow us with the fan, nay, bruiſe us with the flayl, yet our faith ſhall not fail us; Fear him not, for

he

he is like a Lion in a Grate, or a Bear with his Keeper, or a Maſtiffe Dog with his Chain, he can go no further then his Chain; *The gates of hell ſhall never prevail againſt us*, 1 Cor. 10. 13.

Object. 2. Yea, But I have fallen into a great ſin, a conſcience-waſting ſin, and againſt conſcience, as ſuppoſe into Adultery, Perfidiouſnes, Forſwearing my ſelf, Lying, couzening, denying the truth againſt my conſcience: how can I have any hope that Chriſt is mine? 1 Cor. 6. 11

I anſwer, Firſt, Very rarely, and ſeldome doth the Lord leave his children thus to fall, though ſometimes he doth, as he did *Peter* and *David*, and yet they fell but once, whoſe fals are left as rocks againſt deſpair to ſhun, and not for imitation.

2. Secondly I anſwer, It is not eaſie to quiet conſcience when a man hath ſinned not only againſt knowledge, but alſo againſt the preſent operation of conſcience, checking, advertiſing, and exciting againſt the ſinne (eſpecially when it is not upon a ſudden paſſion, as *Peter*, but with deliberation) becauſe it is deſpiſing and reſiſting the holy Ghoſt in their hearts (that is, the illuminations and operations of the holy Ghoſt)

Ghoſt) *Act.* 7.51. Theſe ſinnes often breed helliſh deſpair in reprobates, as in *Cain*, *Judas*, *Gardiner*, *Spira*, and they leave a helliſh ſting or worm of conſcience in the godly, as they did in *James Baynan*, Biſh. *Cranmer* and other Martyrs after recantation, that they could never be quiet till they came to ſuffering: Oh theſe ſins lie like a dog at the door, ready to tear out our throat; when we are aſleep, O what dreams have we? when we are awake, at home, abroad, about any buſineſſe, *Our ſin is ever before us*; Theſe ſinnes make the promiſes ſeem none of theirs, and do as it were thruſt off the ſoul from Chriſt: They open the mouth of an accuſing conſcience, but do ſtop the voice of the Spirit that ſhould comfort them, by grieving and quenching the ſame, *Eph.* 4.30. you know how *Davids* bones were broken, and how he roared all the day, *&c.* and his moiſture was turned into the drought of Summer: yea, to ſome men God never ſpeaks full peace again, but they go with wounded Spirits to their graves.

Pſal 51.

3. Seldome are ſuch reſtored if their ſin be ſcandalous without ſome temporal correction, though they do truly repent

repent of them, as we see in *David*, *Moses*, *Eli*, and almost all examples in Scripture that have so offended.

4. Yet if thy heart be humbled greatly (with a kinde of proportionable sorrow) for them, as was *Manasseh*, *David*, and *Peter*, Despair not, for it is not the sin against the holy Ghost thou hast fallen into, but such as it is possible a godly man may fall into it, lest unto himself; And sure if thou dost repent with *Peter* thou shalt be forgiven with *Peter*, (*Stephen Gardiner* said, I have sinned with *Peter*, but I cannot repent with *Peter*.)

2. Secondly, Gods Covenant is eternall and unchangeable, which depends only upon himself, and his free promise, that nothing shall separate us from his love, and that *if we sin he will chasten us with the rods of men, but his loving kindnesse he will never take away*, but once beloved and ever beloved. Rom. 7. 2 Sam. 7. 14.

Obj. 3. But you will object, Yea, but I have relapsed into my old sins, that I have vowed and covenanted against a thousand times, and therefore I am but a dog that have returned to my former vomit, or as a sow that was washed, I have returned to my former mire.

I answer,

Peccata vastantia conscientiam.

I answer, There are relapses into enormities, which are wasting-conscience sins, these a godly heart doth seldome relapse into, though sometimes through weakenesse of grace they may, as *Peter* and others did, as we heard before.

Peccata quotidianæ incursionis.

Secondly, There are Relapses into infirmities, which are called sins of daily incursion, which we cannot help, and God hath left daily to humble us withall, and of which none are free; A rash anger, idle words, vain thoughts, distraction in prayer, *&c.* And these the best do daily relapse into; for original sinne Col. 3. 4, 5 Rom. 7. 23. doth still retain its inclination to sin in the most sanctified heart.

Again, There are Relapses of *wilfulnesse* and of *weaknesse*; Of *wilfulnesse* Jer. 31. 18, 19, 20. when the heart longs after his former sins, as the Israelites did after the fleshpots of *Ægypt*, and willingly returns back out of love to them; Of *weaknesse* when the resolution and bent of the heart is against sin, only out of weaknesse he is driven into the mire. Now thy Relapses are of Weaknesse, and not of Wilfulnesse, thy heart still is on Gods side; there is a great difference between a woman forced, and an alluring adulteresse; Between our entertainment we

shew

shew to a friend whom we rejoyce to see, and bid welcome, *&c.* and to a thief that breaks into our house, of whose company we are weary and long to be rid of. He is not a swine that is driven into the mire, but he that delights to wallow in the mire. Thou never fallest into a love and liking, or a desire of committing thy former sinnes, therefore thine is not a voluntary but a bitter captivity, being taken by force of arms, when there was fighting and resistance, but not strength enough to overcome. A man that goes upon Ice, may fall again and again, when he would fain stand: and it is plain, that grace is present where the resolution and endeavour is to the contrary.

Now if thy Relapses are of weaknes, feat not: for he will forgive us (that so offend) not seventy times 7. times, but seventy thousand times; and every day as long as we live we must pray, *Lord, forgive us our trespasses*; Neither do future sinnes repeal former pardons: *NEITHER CAN A CHILDE OF GOD SO SIN (AS SOME THINK) AS TO BE IN THE STATE OF DAMNATION BY THEM, NO NOT FOR AN HOUR.* And

Hos. 14. 4. Jer. 3. 2.

Peccata semel remissa nunquam redeunt.

And because some have affirmed and taught the contrary, which hath much troubled many, I shall be larger in setting down the arguments some make against it, with the answer to their objections.

Object. Some affirm that grosse sinnes of believers are not pardoned, no not in heaven, till they do actually repent of them (that such cannot say, *My God and My Christ*, &c.) but do incurre an *actuall guilt of eternall damnation, redundant upon the person* (at least for a time) so as if *David* should have died before his actual repentance, *&c.* he should have been damned.

Bish. *Downam*, Burg. on Justif. and others.

To which I answer, That the sins of believers are not only actually pardoned (in heaven) after actual repentance, but before any subsequent act of Repentance, even at once in the first act of Beleeving and Repenting: So as if *David* and *Peter* had died, one in the act of his adultery, and the other in the act of his denial of Christ, yet they had been saved; Though I cannot conceive how a regenerate person can commit a known actual sin without some present act of repentance, some resistance of spirit (called *displicentia vel remissus voluntatis*)

tatis) *Cum peccant, ea tantum parte, qua non sunt regeniti peccant, secundum vero interiorem partem, nolunt, detestantur peccatum, ergo non plena voluntate peccant,* Zanch. Epist. 91. p. 114. And to this agrees those phrases of the Apostle, *The flesh lusteth against the spirit, He that is born of God sinneth not, because the seed of God abideth in him,* &c. But that he stands a condemned man till solemn acts of repentance, as confession, petition, &c. I deny for these reasons.

1. Because in the first act of beleeving our sins are so pardoned, as there is no place or time after left for condemnation; *He that beleeveth hath everlasting life,* Joh. 3. ult. And in *Joh.* 5. 24. *He that beleeveth hath everlasting life, and shall not come into condemnation, but is passed from death to life*; But if at any time any one sinne were not pardoned, he were for that time under the curse and in the state of condemnation: but can a man have right to heaven and hell, be under the curse and in the state of condemnation, and of salvation, have eternall life and have no right to eternall life at the same time? this seems to me a Paradox.

Mosc. in Joh 5. 24. Non est intelligendum tantum de peccatis ante fidem, sed & post acceptum fidei donum.

2. Secondly, He cannot stand a condemned

demned man till ſolemn acts of repentance after great ſinnes committed, becauſe ſtill he is regenerated, 1 *Joh.* 3.9. *The ſeed of God remaineth in him*; but he that is in the ſtate of regeneration, cannot be in a ſtate of condemnation at the ſame time.

3. Thirdly, Becauſe ſtill he remains a beleever, and a penitent perſon, in habit at leaſt (except by his fall he hath loſt all grace, as the Arminians hold) but if ſtill a beleever then ſtill a juſtified perſon, *Rom.* 5.1. Now how can that man be properly ſaid to be juſtified, though he be acquitted of a thouſand offences, if he ſtands guilty of any one offence, for which at that time he is in the ſtate of condemnation? except we will ſay a man may be in a ſtate of Juſtification and condemnation, of life and death at the ſame time.

4. Fourthly, A believer cannot be in a ſtate of condemnation after commiſſion of ſome great ſin, till ſolemn acts of repentance, becauſe in the preſent act of his ſin he is united to Chriſt and a member of Chriſt, but a member of Chriſt cannot be in the ſtate of condemnation: for then at the ſame time a member of Chriſt may be a member of the devil.

5. Fifthly,

5. Fifthly, Becauſe a Believer, if ſtill a Believer is ſtill an adopted childe of God, notwithſtanding his fall. But every adopted childe is an heir of Heaven; *If Sons, then Heirs*, Rom.8. therefore till he loſeth his Sonſhip he cannot loſe his right to life; It would ſeem ſtrange, that God at the ſame time ſhould be both a Father and an Enemy. Joh. 1.11, 12. Eodem tempore eſſe pater & hoſtis, infenſus & reconciliatus.

6. My ſixth Argument to prove a Believer cannot be in a ſtate of condemnation, after commiſſion of ſome great ſin, till actual Repentance, is, Becauſe if greater ſins are not forgiven till after actual Repentance, then neither are the leaſt and ſmalleſt ſins, committed every moment, forgiven, till after actual Repentance; For all ſins deſerve condemnation, as well the leaſt as the greateſt (though ſome deſerve a greater degree of torment.) And ſecondly, There is the ſame way appointed by God, for the pardon of the ſmalleſt ſins as of the greateſt, *viz.* Faith and Repentance; But it cannot be true of the ſmalleſt ſins, becauſe then a Believer ſhould never be juſtified a minute together; For as for idle thoughts, *&c.* we are continually acting, and ſo a Believer ſhould almoſt Gal.3.10, Rom.6. 1.

In ictu mortis.

every minute be in the ſtate of death; and then I ſee not but in the very laſt ſtroke of death he may periſh, except the laſt operation of his Spirit be actual Repentance. And if leſſer ſins need daily Repentance, ſurely that daily Repentance is actual Repentance, and then even thoſe ſins are not forgiven till actual Repentance, and ſo we are in the ſtate of condemnation till they alſo be actually repented of.

Peccata quotidianæ incurſionis.

7. Seventhly, If that Aſſertion be true, then it is certain a Believer after his fall into ſome groſſe ſins, ſhall live ſo long by Gods Decree, till he actually repents (as the Elect ſhall, till they believe.) Or elſe a Believer may not only by a fall into a groſſe ſin be in the ſtate of Condemnation, but he may be actually damned. But I conceive this hath no warrant from Scripture, That a Believer ſhall not die in the act of a groſſe ſin, as Adultery, Self-murther, bitter and malitious Speeches, when perhaps the provoked Party may immediately run him thorow and kill him: yea this ſeems to judge too rigidly of thoſe that die by Self-murther, as drowning, hanging, ſtabbing themſelves, *&c.* which though it be a ſin to be

be trembled at, it being Bloud and Murther, yea Self-murther (againſt our ſelves) to whom we owe greateſt love; Yea the laſt act is ſin, and our Hope of the Salvation of theſe is exceedingly weakned by ſo terrible and dreadfull an act; yet I believe it were harſh judgement to conclude theſe certainly damned: But what time have theſe men for actual Repentance, when they may die in the very act of their ſin (as the woman was taken in the very act of her Adultery) and then as the wound may be, their Repentance muſt be very ſhort, having ſcarce time enough to think or ſay, *Lord have mercy upon me.*

8. My eighth Argument is, becauſe that which inſtrumentally juſtifies on our part, is not Repentance but Faith, becauſe Faith only layes hold upon the Merits of Chriſt, and by it the Merits of Chriſt are imputed to us; and Repentance only juſtifies *declarativè*, as an evidence and fruit of Faith, or as a ſpecial concomitant of it. But pardon of ſin is an act of Juſtification, therefore, rather actual Faith is required (at leaſt as well, as actual Repentance) before actual pardon. And therefore

why do they not rather say, That great sins of Believers are not pardoned till they do actually believe, rather then till they do actually repent? since Faith in Christ doth rather procure pardon of sin, then Repentance, which is only an evident declaration of the pardon of them, as many affirm.

9. The ninth Argument is, If a Believer after commission of some great sin be in the state of condemnation, till he doth actually repent, then a Believer may justly fear Hell, and to be damned, till his actual Repentance after his sin. But a Believer ought never to fear Damnation. The *Major* necessarily follows, and cannot be denied. And the *Minor* I prove by laying down three particulars;

First, I deny not, but filial fear may stand with fear of temporal corrections; *My soul trembleth for fear of thee, I am afraid of thy judgements. The thing I feared is come upon me*, saith *Job*. And God is very severe in chastising his children in this life, more sharply then the wicked, For *judgement shall begin at the house of God, to the Jew first*, &c. Thus *Moses* lost *Canaan*; *Eli* fell down backward and died; *Davids* Adultery, &c.

Psal. 119. 120. Job 34. 31, 32. Iob. 3. 25. & 31, 37. 2 Sam. 7 14 Amos 3. 2.

&c. how severely punished? The childe born in Adultery died, *Tamar* defiled, *Ammon* slain in his drunkenesse, *Absalom* rebelling and defiling his Fathers wives, yea the Sword never departed from his house. *Hezekiah*, How severely did God deal with him, for a sudden act of vain glory? And *David* for his priding himself in his people, God slew seventy thousand, 2 *Sam.* 23. And therefore actual Repentance is not denied to be necessary to Believers, to get assurance of our pardon, and prevent scourges. 2 King. 20 14. to v. 19

Secondly I deny not, but the Saints do often carnally and slavishly fear Hell and Damnation, which proceeds sometimes from their weakneſse of Faith, and the root of infidelity still remaining in them, which breeds doubting, and doubting breeds fear, though never so far as to suffer the soul to be quite cut off from all hope in God; There is, *Certitudo fidei*, a certitude of Faith, which doth import a stedfast cleaving, though not absolute quietneſse, as a Ship at Anchor, may shake but not blow over. And sometimes it is sent as a punishment and correction from God, which he inflicts, not *ponendo*, *positivè* or *operativè*, In credente potest insurgere contrarius motus huic, quod firmissimè tenet, *Aquin.*

Abnegando, deserendo, permittendo, &c.

tivè, that is, not positively instilling, that conception into them, that they shall be damned, but by leaving them to Satan and their own spirits to be thus tormented.

Thirdly, But I deny it to be *lawfull*, for a Believer once justified to fear Hell or to be damned, after God hath left him to fall into a grosse sinne.

1. Because it is the fear of Reprobates and Devils, which God hath forbidden directly, 1 *Pet.* 3. 14. *Luk.* 12. 32. *Revel.* 21. 8. *Luk.* 1. 74. True, Filiall fear still remains; For blessed is he that so feareth alwaies; But servile fear, which is, when out of fear of Hell men are kept and preserved from sinning against God, though it may remain, yet it is forbidden: And herein consists one difference between Filial and slavish fear, the one is kept from sinne out of fear of Hell, but the other out of love to vertue, and at the most only out of fear of temporal corrections.

Cum per timorem Gehennæ homo se continet à peccato, *Pet. Lom*

Secondly, It is not lawfull for a Believer to fear to be damned, no not after the commission of some great sinne, because that which we ought not to believe shall happen to us, that we ought not

Quod non licet credere, non licet timere.

not to fear; but we ought not to believe we shall be damned till we actually repent, 1. Because then we should believe a lie. For there is nothing *present or to come, that can separate us from the love of Christ*; And our Lord Christ tels us, *John* 10. 28. *I give my Sheep eternall life.* 2. Because for a Believer in Christ, to believe or think he shall be damned, proceeds from Infidelity or weakness of Faith, and therefore is his sin. Rom. 8. 36

Object. If any object, *Adam* in Innocency had the fear of eternal death set before him to keep him from sin, *Gen.* 2. 17. *The day thou eatest thereof thou shalt die the death.*

Answ. I answer, that which *Adam* might fear (as I conceive) even with filial fear we cannot, because *Adam* was liable to eternal death; if he sinned; but we are not, being freed by Christ.

Lastly, As it is true many learned Divines are of this opinion, That great sins are not pardoned in Believers till actual Repentance, as Bish. *Davenant*, and *Suffrag. Theol. Mag. Brit. Art.* 5. Dr *Twisse*, Bish. *Downham*, *Burgesse*, and others. So likewise beside the evi-

dence of the former reaſons from the Scriptures, there are many learned men that do aſſert, That great ſins of Believers are forgiven in Heaven before actual Repentance, as *Muſc.* on *Joh.*5. 24. *Luther. de capt. Babyl. de Euchariſt.* Dr *Playfer*, The ſick mans Couch (clearly and excellently) Mr *Hilderſham* on *Pſal.*51. and many other. Yea Biſhop *Davenant* himſelf ſaith, That, *Perſona hominis vii eſt ſemper Deo grata non obſtantibus delictis*; And adds, That their ſins, *Diſplicent Deo odio ſimplici, ſed non redundante in perſonam.* So *Luther* ſaith, *No ſin with which Faith may ſtand can hurt us* (I think he means to attract guilt of eternal Condemnation) *except ſin be raigning, ſo as that it excludes Faith.* And *Zanch. ep. l.*1. *p.*116. ſaith, *Reprobi quando peccant, à regno Chriſti prorſus excidunt, ſed electi quamvis aliquando inviti & circumventi labuntur, non tamen à Chriſti regno prorſus excidunt, nec à Chriſto avelluntur.* And *Ames* himſelf ſaith thus much, *Ameſ. Med. l.*1. *c.*27. *ſect.*23. *Remittuntur peccata modo quodam futura quia juſtificatio nullum locum relinquit condemnationi,* Joh.5.24. (*Vide* Muſc. *in* Joh.5.24.) And Dr *Preſton* in his Serm. on *Samuels* Support,

port, saith, *Our great sins make no change in God to his children, but as their hearts are the same in substance to God as before; so is God to them.*

The Objections brought against this Assertion, are these following,

*Object.*1. *Rom.*3.25. Christ is said to forgive sins that are past, therefore not sins to come.

Answ. I answer, he speaks not *exclusivé* excluding sins to come, but *inclusivé*; Hence in *Colos.*2.13. Christ is said to forgive us all our trespasses.

*Object.*2. Matth.10.28. *Fear not them that can kill the body, but fear him that can cast both soul and body into hell*; therefore even Gods children ought to fear Hell, if they sin, *&c.*

Answ. I answer, It is rather a description of the person whom we ought to fear, then of the kinde of fear wherewith he is to be feared; namely, that we should fear that God that can cast soul and body into hell in regard of his power, but will not in regard of his Promise.

*Object.*3. 1 Cor.6.9,10,11. *No Fornicator, Drunkard,* &c. *shall inherit the Kingdom of God*; But these have committed

mitted Fornication, Drunkenneſſe, &c. Therefore they cannot be ſaved till they do repent of them.

An. I anſwer, That is, No ſuch ſinner ſhall come into Heaven except he gets his pardon by Chriſt, received by Faith, and diſcovered, and confirmed to him by Repentance; It is true, that no man can be ſaved without Faith and Repentance: But it ſeems difficult to ſay, that *Note.* *No man can be ſaved without Faith and Repentance alwayes acting*; Sometimes a man is not able to act Faith, yet I believe he is not then unjuſtified; ſo nor yet is he able alwaies to act Repentance, yet notwithſtanding he ſtands then juſtified before God, and pardoned. Neither properly to ſpeak, may a Believer be called a Fornicator or Drunkard, though he ſhould fall into thoſe ſins, being not his habituated practiſe.

Object. 4. A Believer by his relapſe loſeth not his right, but fitneſſe for Heaven, not *Jus ad rem*, but *Jus in re*, as the Leper had right to his houſe, but might not come at his houſe before he was cleanſed. A Subject outlawed is a Subject ſtill, and hath right to the laws, but he cannot make uſe of that right, till

till his outlaw be reversed.

Answ. I answer, God appointed a Leper legally unclean should be separated, &c. to typifie that no unclean, unregenerate person should come into Heaven: But a Believer in Christ is by imputation washed, sanctified, and never to be counted unclean. And our fitnesse for Heaven is not by our own inherent Righteousnesse, except onely as the evidence of our Faith, but by the Righteousnesse of Christ imputed to us by Faith, which is imputed to us, so long as we remain Believers. Ioh. 13. 10 Phil. 3. 9.

2. If a Believer by any actual sinne, contracteth the guilt of eternal death, he loseth not only his fitnesse for Heaven, but his right to Heaven, for a time at least, because *the wages of sin is eternal death.* Neither can a Believer be in a condition, with a Subject outlawed, as is by them conceived. Gal. 3. 10. Rom. 6. ult.

Obj. 5. Sin must be committed before it can be pardoned; *Ubi non est Culpa, ibi non est Remissio.*

Answ. I answer, So sin must first be committed, before it can be punished, either in our selves or in our Surety; Yet Christ died for our sins before they were committed. But God foresees all things

things to come as preſent, or elſe it had been injuſtice in God to puniſh Chriſt without a fault committed, or for faults not committed. So our ſins which God foreſees we will commit, he doth in regard of the certainty of them count as committed, and puniſhed Chriſt for them before committed, and by Faith in Chriſt forgives them to us before they be committed.

Obj.6. A Believer may be excommunicated for groſs ſins out of the Church, and therefore till the Church receive him, he is excommunicated out of Heaven; and ſo by conſequence for a time he may not have right to Heaven, till his Repentance, and his being received into the Church again.

Anſw. I anſwer, A Believer indeed for ſome groſſe ſin committed may be excommunicated out of the external ſociety of the viſible Church, but they cannot caſt him out for having nothing to do with Chriſt and Salvation, if he be a Believer, except they be unjuſtly excommunicated by an *Erring Key*, as the Schoolmen call it.

Sine clave errante.

2. All Excommunication is onely, *Uſque ad fidei & pœnitentiæ teſtimonia publica*, that is, untill he giveth publick

lick Testimonies of his Faith and Repentance to the Church; And yet we know the excommunicate person must needs repent, and have his sin pardoned by God, before he can testifie it; so as an excommunicated person before he be received into the Church, may be pardoned by God, and be fit for Heaven; As we see the incestuous person had repented, and was forgiven by God before the Church forgave him, or received him into the Church, so as if he had died before their reception, no question but he had been saved, as you may read in 2 *Cor.* 2. 5, 6, &c.

Object. 7. What need we then fear to commit sinne, or ask pardon for them, if they be remitted in the first act of believing?

Answ. I answer, There is a two fold forgiveneſſe; *In Foro Dei*, In the Court of God. 2. *In Foro Conscientiæ*, In the Court of Conscience. Now in Gods Court, all sins past, present, and to come, are actually pardoned, at the very first act of believing and repenting. But secondly, in the Court of Conscience, to have apprehension or comfort of pardon, so they are not pardoned, that is, we shall have no comfort or assurance

In foro Dei, & in foro suo.

ſurance of the pardon of them, till we actually repent of them, which is called our renewing by Repentance, *Heb.* 6. as is ſeen in *David*, Pſal. 32. and *Pſ.* 51. who till he confeſſed his ſin and actually repented, *He roared all day, and his moiſture was turned into the drought of Summer*, &c, And he had no comfortable Aſſurance that his ſin was pardoned, till then; Nor *Peter* till he wept bitterly. And Reverend *Hilderſham* in his Lectures upon *Pſal.* 51. Lect. 108. p. 540. ſaith, *Though ever ſince they firſt believed and were converted, they have had a pardon upon record in Heaven, that can never be revoked, nor cancelled; yet if they fall gain into groſſe ſins, they ſhall have no comfort at all of that pardon, but be as if they had no pardon, till by renewing their Repentance and Faith, they have ſued out their pardon, and plead it in the Court of their own Conſcience.*

Again, A Believer prayes daily for pardon of his treſpaſſes, for two Reaſons,

1. To have his Faith ſtrengthened in his pardon, and to have more aſſurance of it; for our Faith at the beſt is weak and full of doubtings, but eſpecially after great fals, which blot our evidence, that

that we cannot well reade it, and do hide Gods countenance from us, as Clouds hide the shining of the Sun.

2. We contract, though not an eternal, yet a temporal guilt by actual sins, and are liable to temporal corrections, (though not eternal damnation) not by way of satisfaction, but of castigation: For Christ which hath pardoned the punishment, will not alwayes pardon the temporal chastisement, but will often visit us with sorer and more grievous afflictions in this life, then he doth wicked men.

Object. 8. If you object that the qualifications required for pardon, are confession of sin, Repentance, *&c. Act.* 3. 19, &c. 1 *Joh.* 1. 9. And therefore till they do confesse their sins and repent of them, they cannot be actually pardoned.

Ans. I answer, In an unbeliever it is requisite there be actual Faith and Repentance, before he be actually pardoned in Heaven, or in his conscience. But he that is a Believer, and hath received Christ by actual Faith and Repentance, yet Subsequent Repentance is required of him to evidence his pardon to his conscience, but not to procure a new pardon in Heaven before

before God, which is done by one act, even by the first act of Faith and Repentance, by wch we are justified: And other after actings of Faith & Repentance are not to acquire new Justifications, and pardons (in Heaven) but for manifestation and greater confirmation of our pardon; As in Mariage the one act of joyning of hands, *&c.* makes them man and wife, and if afterwards they take each other by the hand, or salute each other with kisses of love, yet are they not thereby anew married, but for the greater confirmation of that marriage-knot which was knit before.

2. As before was expressed, I cannot conceive how a childe of God can commit an actual sin without some degree of actual Repentance in the very act of sin; And therefore if actual Repentance were necessary before they can be pardoned, yet why is a subsequent more solemn actual Repentance required absolutely necessary to pardon, beside the present act of Repentance in the act of his sin?

3. If Faith goes before Repentance (although perhaps that may be doubted of, and questioned; yet many that hold

hold this opinion of non-pardon of grosse sins before actual repentance, do affirm the same) then if he doth repent before some precedent act of faith, it is the repentance of an unbeliever, and so not acceptable to procure pardon. 2. Then a man is actually pardoned when he doth actually believe, and before he doth actually repent, because by faith we are justified, which is only testified by our repentance.

9. *Object.* Then *David* and *Peter* and others might rejoyce in God as in their God, and call him Father, while they lay in their sin, before their actual repentance, which yet they could not do, (as they affirm they might) *Ergò*,

Ans. I answer, There is no condition which a believer can be in, but he hath cause to rejoyce in God, yea, as in his God, his Christ, *&c.* though he cannot alwaies do it, *Hab.*3.17. *Phil.*4.4. *Rejoyce in the Lord alwaies, and again I say rejoyce*, &c. And yet he hath cause also at the same time, of great sorrow, bitternesse and grief, that he should offend his God so gracious to him, and provoke God to punish him, and bring scandal to Religion, *&c.* Even *Paul* when he mourned under his sin, *Rom.*7.

34. yet rejoyced in Christ, *ver.* 25.

10. *Object.* I *will* forgive their iniquities, saith God in *Jer.* 31. 34. (that is, after their repentance) therefore it seems they were not pardoned before.

I answer (as before was said) Though they were pardoned in heaven before their renewed repentance, yet they are not pardoned in our consciences till we actually repent, nor is the temporal correction alwaies remitted.

So then I conclude, that grosse sins of Believers cannot (as I conceive) be committed without some present act of repentance, Nor without the present habit both of faith and repentance still remaining, though not alwaies acting: Therefore though God should leave his children to fall through frailty into a grosse sin, yet they are not for a moment in a state of condemnation, but are only liable to temporal punishments; And yet can they receive no pardon in their consciences, until they be renewed by actual repentance.

Chap. XXVII.

More doubts of a weak Believer, which make him question whether he hath his part in Christ, cleared and answered.

IN the eighth place I question whether Christ be mine, because I fear I am but an hypocrite, me thinks there is nothing almost I do well, but I am subject to reflect upon my self, and take glory to my self, as *Herod* did, *Act.* 12. Now this is the mark of an hypocrite, not upright with God, to seek his own glory as did the Pharisees, *Mat.* 6. for so saith our Saviour: *He that speaketh of himself, seeketh his own glory, but he that seeketh the glory of him that sent him, the same is true, and there is no unrighteousnesse in him*, Joh. 7. 18. and *How can you beleeve that seek the honour that cometh one of another, and not the honour that cometh of God alone?* Joh. 5. 44. 8. *Doubt.*

I answer, O this devil of vain-glory sticks close to us all; Even *Paul* himself was subject to be exalted above measure, and the disciples reasoned among themselves which of them should be greatest; *David* also would number the

people, 2 *Sam.* 24. which in it ſelf was lawful, but he did it out of pride and vain glory, that men might honour and fear him for his greatneſſe, for which he ſmarted ſoundly, even with the loſſe of ſeventy thouſand men: And *Hezekiah* was catcht with vain-glory, when he ſhewed the Embaſſadors of the King of *Babylon* the houſe of his precious things, Silver, Gold, Spices, Ointment, and all his Treaſures, for which ſinne God puniſhed him, in carrying all his riches into *Babylon*, and his ſonnes to be made Eunuchs there, *&c. Origen* ſaid, he could contemn Riches, but not Glory; It was ſaid of *Capiſtrinus*, *Spreverat ſæculi Pompam non Gloriam*, that is, he deſpiſed the Pomp but not the Vain-glory of the world. And laſtly, to name no more, *Luther* confeſt though he knew not that ever he was tempted with Covetouſneſſe, yet with Vain-glory he was; (*Germana hæc bellua non curat aurum, ſed auram.*) And as it lurks in the hearts of the beſt men, ſo it is ready to poyſon their beſt duties.

2 King. 20. 13.

Secondly, It is true, that thou ſayeſt there are riſings of pride and hypocriſie in thy heart (which are alſo encreaſed by

by Satans temptations) but thou art not an hypocrite, because there is hypocrisie in thee, seeing thou complainest of it. The best sign of sincerity is to complain of hypocrisie; as a man that complains of his disease (O I cannot sleep, taste my meat, *&c.*) shews it is his disease, that he would fain be rid of; He would fain sleep, relish his meat, walk, and the like. One told *Bradford* he said he did all out of hypocrisie, because he would have the people applaud him; But he answered, it is true, said he, the seeds of hypocrisie and vain-glory are in me and thee too, so long as we live here, but I thank God, it is that I mourn under and strive against; How did *Hezekiah* humble himself after his heart was lifted up, 2 *Chron.* 32.25. *Out of the eater came meat,* Out of his pride he gat humility; And thou canst say of thy pride as *Jephta* did of his daughter *Jud.* 11.35. Thou art one of them that trouble me, and thou hast brought me very low: He is an hypocrite that seeth not hypocrisie in him, and complains not of it.

χαλεπὸν ὅτι κενοδοξίας δεῖμονα διαφύγειν.

9. *Doubt.* Ninthly, I doubt whether Christ be mine, because my heart is so hard, even a heart that cannot repent; I finde in me a sea of sin, but not a drop

of sorrow; I grieve Gods Spirit, but not my own Spirit; I can mourn enough for outward crosses, yea, my affections are tender and melting for the least evils of punishments, but not for the greatest evils of sin, I have broken the heart of Christ but my heart is not broken; my conscience is seared as with a hot iron, I am past feeling, as those were, *Eph.* 4. 19. yea, my heart is like the Adamant, *Zech.* 7. 12. (which hath both drinesse, hardnesse, and inflexibility:) You can assoon almost fetch water out of a rock or stone as out of my heart: and therefore I fear I am one that have nothing to do with Christ, and whom God will shew no mercy to, *Rom.* 9. 18. *Rom.* 2. 5.

Answ. I answer, There is a threefold hardnesse. 1. Total, when there is no softnesse at all, *Eph.* 4. 19. when men are past feeling. 2. There is a judiciary hardness, when God gives a man up to hardnesse of heart, as he did *Pharaoh*, and those in *Rom.* 1. 28. *Isa.* 6. 9. who cannot be broken with judgements nor melted with mercies. 3. There is a partial hardnesse, when our hardnesse of heart is felt and bewailed, Now in these there is some softnesse, for else they could not bewail their own hardnesse,

ἀπελγηκότες or ἀπελπικότες.

as

as he that is ſtark dead cannot groan; But theſe cry out as they did, *Eſa.*63.17. *Wherefore haſt thou hardned our hearts from thy fear?* And ſuch is thine hardneſſe.

It may be thou doſt not mourn proportionably to thy ſins, nor ſo much as thou wouldeſt, yet thou canſt not deny but thou art inwardly diſpleaſed with thy ſelf for thy ſinnes, and grieveſt for them as ſins, yea, thou grieveſt becauſe thou canſt grieve no more (which is true repentance) God looks more at the diſpoſition of the heart, and the truth rather then the meaſure of affection; God indeed hath commanded us to grieve for our ſins, and repent of them, but hath no where commanded how much we ſhould grieve and repent of them; and the Promiſes are made to the *broken ſpirit, the humble and contrite*, &c. but hath not ſet down how much they ſhould be *broken and contrite*, Mat.5. Pſa.51.17. Mat.11.28.

A man may mourn too much for his ſins, when he is ſwallowed up with ſorrow; as the inceſtuous perſon was, 2*Cor.*2.7. namely, when our hearts are ſo overcome with ſorrow for our ſinnes, as that it diſinableth us from perfor- *Note.*

mance of the duties of our callings, deſtroy the body, or hinder faith. Moderate rain makes the earth fruitfull, but too much drowns the fruit and brings a famine. Neither doth God delight in our ſorrow, as it is ſorrow, for we know there is none of this grace in heaven where we ſhall be moſt perfect; But this pænal part of Repentance is only ſo far good as it keeps us humble, imbitters ſinne, and makes us more fit for ſervice, and makes Chriſt the ſweeter to us; Neither can we have our hearts ſoftned proportionably to our ſinnes, except we will go down to hell, and mourn there; Nor need we, ſeeing Chriſt hath born our ſorrows, and our ſorrows cannot ſatisfie God.

Queſt. Yea, but my ſorrow for my ſins, if it were true, would be my chiefeſt ſorrows, but I finde I am and have been more affected with worldly croſſes, loſſe of children, reproaches, diſgraces, *&c.* then I have been with my ſins?

I anſwer, It is true, our ſorrow for ſin ſhould be our chiefeſt ſorrow, becauſe ſin is the greateſt evil; And it is ſo in reſpect of the intellectual part, and in reſpect of the Diſplicency of the will, wherein

wherein the ſtrength of repentance lieth; But it is not alwaies ſo in regard of ſenſe or corporal perturbation, as appeared in *Davids* ſorrow for *Abſalom*, In *Rachel* for her children, and others, becauſe the beſt man on earth is more carnal then ſpiritual, more fleſh then ſpirit.

10. *Doubt.* Tenthly, I fear whether I have any part in Chriſt, becauſe I have ſuch curſed, blaſphemous, Atheiſticall thoughts, that I am afraid to mention them; as that there is no God, the Scriptures are not true, *&c.* which cannot be in thoſe that know Chriſt ſavingly.

Anſ. I anſwer, there is no ſin ſo vile and deteſtable, but the devil may tempt the beſt man unto it, as he tempted Chriſt to fall down and worſhip him (which was as it were to kneel down and ask him bleſſing) and it is Satan oft times that puts theſe thoughts into our hearts, and then roars upon us with his temptations; Juſt as *Joſeph* dealt with *Benjamin*, firſt he puts his cup into his ſack, and then he accuſeth him for it; Or as if a Cut-purſe ſhould cut a mans purſe, and put it into thy pocket, and then accuſe thee, that thou haſt ſtolen

ſtolen ſuch a mans purſe; So Satan firſt injects them, and then accuſeth thee for them. And of all other ſins Satan labours moſt to caſt theſe thoughts into the hearts of Gods people, that ſo he might affright and ſcare them, yea, (if it were poſſible) bring them to deſpair. But if thy heart joyn not with it, this temptation may be thy *croſſe*, but is not thy *ſinne*; Or if any corruption of heart in the leaſt meaſure joyn therewith (for there is much Atheiſm in the beſt of our hearts) yet it is not thou, but ſin that dwelleth in thee, becauſe thy ſpirit loatheth and abhorreth it. As thy heart is carried to other ſins, ſo to this; It is not thy ſin allowed or conſented unto, but thy ſin hated, repented of, and mourned under, therefore it is pardoned by Chriſt, and ſhall never be laid to thy charge. Neither is it any other temptation then which is common to all the people of God, and not thine alone, though ſome are tempted more and longer then others, even as it pleaſeth God; and uſually they are thus tempted at the beginning of their converſion, more then afterward.

Queſt. But what ſhall I do to get rid of them?

I anſwer,

I answer, Do not parly with Satans temptations, give no suck or entertainment to them, by admitting of thoughts and meditations of them, but labour to put them out of thy minde, by thinking of other things, minding your businesse, &c. But if thou reasonest with him, a thousand to one but more or lesse thou wilt be ensnared.

2. Reveal thy temptation to some godly and faithfull friend (keep not the devils counsel) especially reveal it to God by prayer, *Mat.* 17. 21.

3. Search thy heart whether thou hast no known sin lying upon thy conscience, not throughly repented of, which hath provoked God to set this hellish dog upon thee.

4. Wait patiently, submitting to Gods correction, till he be pleased to take off this bondage from thee, as he will do in his due time. As the Dog that baits the Bear is taken off when he is sufficiently baited; Or as the Shepheards Dog is taken off, when the stray sheep is returned to the fold.

Eleventhly, If Christ were mine, He would teach me to profit by the Word; But I cannot at all profit by hearing, I get little or no good, but only take Gods

11. *Doubt.* Isa. 48. 17.

Gods Name in vain: for I can remember nothing almoſt ſometimes, though I be affected at preſent, yet before I get out of the Church, all the Sermon is loſt, whereas I know ſome can repeat a whole Sermon *verbatim*, and yet I would be loth to live as they doe, and doe as they do.

Anſw. I anſwer, Some mens memories are *Healed* that are not *Sanctified*; and to have a gift to repeat a Sermon, and to make no conſcience to practiſe, is but to ſpit Sermons out of their mouths, or as if a beaſt ſhould caſt our her hay and food into dung, and ſhew you her dung, but not her fatneſſe.

But this thou haſt to comfort thee, that

Firſt, Thou remembreſt what thou canſt; To will is preſent, which is accepted for the deed; Neither is it expected thou ſhouldeſt remember the whole Sermon, but thou mayſt have comfort, if thou canſt remember that which moſt concerns thee; As if thou wert bidden to a feaſt, it is not expected thou ſhouldeſt eat up all the meat that is ſet upon the table, but eſpecially that which is carved out for thee, and laid upon thine own trencher.

2. Secondly,

2. Secondly, Though thou forgetteſt for the preſent, yet in due time the Spirit of God will bring thoſe things to thy remembrance, which thou haſt moſt need of in thy life, as he hath promiſed, *Joh.*14.:6. *that his Spirit ſhall bring all things to our remembrance:* As *Peter* remembred the words of Chriſt when the cock crew, *Mat.*26.ult.

3. Thirdly, Though thou doſt not remember much, yet if thy heart be made better by it, or thy affections be kindled to burn in more love to God (as the Diſciples when Chriſt talked with them, their hearts burned within them) thou doſt profit; Shew me not the meat (ſay we) but ſhew me the man; as Cattell ſhew not the graſſe they have eaten, but their fat; The earth ſhews not the rain that fell upon it, but the graſſe. Luk.24. 16.32.

A poor woman coming from a ſermon, a Miniſter meeting her coming from Church, asked her, who preached? whether he made a good Sermon? what ſhe remembred of the Sermon? *&c.* Truly, ſaid ſhe, I have a weak memory, I can remember but little, yet this I am ſure, *I HAVE LEARNED TO LOVE CHRIST BETTER THEN*

THEN EVER I DID IN MY LIFE BEFORE. And that comforted her more, then if she could have remembred all the Sermon, and not have had her heart warmed at all with more love to Jesus Christ.

12. *Doubt.* In the twelfth place, I fear I have no part in Christ, because then I might say
Gal. 2. 20. *I live, yet not I, but Christ lives in me:* I should have holy thoughts, heavenly desires, gracious speeches, and holy affections, *&c.* but I feel no breathings of the spirit in me: if I had the grace that others have, if I could walk with God as they do, be so holy and heavenly in my conversation as they are, I should not fear; But I feel my self so barren, frothy, and empty of all good, that I can scarce discern any breathings of the Spirit of God in me at all.

I answer, *To every one is given grace,*
Eph 4. 7. *according to the measure of the gift of Christ*; Some are babes, and some are men in Christ Jesus; As in *Davids* army, Some were common Souldiers, Some Captains, and some his worthies; In the body there are the Feet and Toes, and Head and Heart; God gives that measure of grace to thee that he sees fittest for thee; Some are as gold in the oar, some

some as gold purified seven times: Take two men, both may be godly, and yet their lives so differing in regard of the operations of grace, that one may seem to go to heaven, and the other to hell. Some have five talents, others two, some but one, even as it pleaseth God, who hath appointed some for eminency, and some but for sincerity; As *Paul* that was a chosen vessell to bear his name before Kings, *Act. 9. 15.* and therefore must have eminent graces, answerable to his employments.

Now, is not a souldier a faithfull Subject because he is not a Captain? Is not the foot a member of the body, because it is not the head or heart? Hath a babe no life, because it hath not the life of a man? And hath a man no faith, because he hath not the faith of *Abraham?* Hath a man no love nor zeal to God and his glory, because he hath not the love of *Moses*, nor the zeal of *Elias*? Is there no fire because it doth not flame? God will not reject the least degree of grace, he will not despise the day of small things, as a mother doth not reject her childe because it is a babe weak and helplesse, that can neither speak nor go, but is more tender over it; If thou seest Zec. 4. 10.

but

but a cluſter or two of grapes upon the Vine, thou ſayſt, *Deſtroy it not, for a bleſſing is in it*, Iſ. 65. 8. Chriſt will not quench the ſmoaking flax (which ſmoaketh only with deſires, but cannot flame with Mat. 12. 20 comforts) nor break the bruiſed reed. A little grace is better then none at all, a little faith is faith, and a little grace in truth doth intereſt a ſoul in God, in Chriſt, in Heaven, and all the Promiſes, and is an evidence and ſeal of thy ſalvation, *Eph.* 4. 30. Thy comfort may be encreaſed by a great meaſure of grace, but thy ſalvation is as certain by the leaſt degree: for we are not ſaved by our grace inherent, but by the righteouſneſſe of Chriſt imputed to us by faith, whereof grace inherent is a ſeal and evidence; as it is a mans money buyes his ſheep, his mark only makes him know they are his.

Now certainly, Thou haſt ſome grace to love righteouſneſſe and hate wickedneſſe, though not the meaſure others have; There is ſome fire though there be ſome ſmoak; Thou canſt go with the footmen, though thou canſt not run with the horſemen, *Jer.* 12. 5. And though to deſire and æmulate the graces of others be good, yet it may proceed from pride,

pride, because we would be eminent, and have none above us, when we so desire more grace, that we forget to be thankfull for what we have.

Secondly, This Objection brings its own comfort with it, for how could I love the grace I see in others, and long after it, and not have grace in my own heart? it is impossible.

Quest. But why is it so, that God will give me Heaven and Christ, and so little grace to serve him? If I had more grace God should have more glory, and I should not so much sinne against him?

Ianswer, It is Gods wisdom to reserve perfection for Heaven, and to give us but a little measure here on Earth, and mingled with many infirmities, to keep us humble, lest we should wax proud of our fair fethers: Therefore we have black feet to make our fethers fall.

2. That we may not trust to our own righteousnesse, but to that which is in Christ by faith; God can make treacle of poison, and bring honey out of a Lions belly.

Chap. XXVIII.

4. *Other Doubts of a weak Believer answered.*

13. *Doubt.* I Fear I have no part in Christ, because I have no gift of *Praier*; whereas God hath promised to pour upon us a
Zec. 12.10. *Spirit of Grace* and *Supplication* (as was said before) but I make ropes of sand, such broken stuff as I would be ashamed men should hear me. I cannot pray.

I answer, Its true, some men have a better gift then others have in Praier, and at some time then other, and thy Praiers though they be broken Praiers, yet thou makest conscience to pray, and they are the best Praiers thou canst make; That is the best Praier that comes from Faith, and where there is most affection; Suppose a childe were sick and could not speak, but only give a sad look towards the father and groan, did it not even thereby pray the father to help it? Certainly our sighs, groans
Rom. 8. 27 and tears are Praiers; When we know scarce our own meaning, the Lord knoweth the meaning of the Spirit; And *God*

will

will accept of a willing minde, according to that a man hath, and not that he hath not.

Object. 1. But I cannot change my words to bring new expressions every time, except there be some new occasions, but I have almost the same words, and therefore it is the same praier, even a form of Praier, although I do not binde my self to a form of words, but vary if new occasion of matter be offered.

I answer; Some men make too much of a set-form of words, and Some too little; for he that ties himself to a form of words, and can go no further then his stint of words, neither in private, nor as any new occurrences happen, he may suspect himself that he wants the Spirit of Praier. But some on the contrary dote too much upon change of words, as if their Praier were better accepted of God for new words, or new invention; Indeed we judge of the Praiers by the elegancy and invention of words, but God judgeth of them by the strength of our affections.

We think God delights in Praiers as dainty stomachs do in choice of meats, or as men do in *Flowers*, sweet only

while they are new; But in Gods eſteem that is a new Praier, that comes (though with old words, yet) with *New Affections:* Did not Chriſt himſelf pray three times together, ſaying the ſame words, when it was for the ſame thing? And did he not leave us, not only as a *Patern*, but alſo as a *Precept*, a ſet form of Praier, to wit, *the Lords Praier?*

Num. 6. 24.

Many men ſtudy ſometimes ſo much for new invention, that they loſe affection, method and devotion; and many there be that have good affections, but want invention.

Object. 2. I have ſo many ſins and infirmities, that God cannot like my Praiers, they flie in my face, and make me afraid to pray.

I anſwer, *Jam.* 5. 17. *Elias was ſubject to Paſſions like us* (ſaith the Apoſtle) *yet he prayed and was heard*; God expects not that we ſhould be without infirmities, but that we be without the love and liking of them, *Pſal.* 66. 18. 2. Thou comeſt not in thine own righteouſneſſe, nor pleadeſt thou in thine own name, but in the name of Jeſus Chriſt, and for his ſake God regards thy Praier, *Dan.* 9. 18, 19.

Object.

Object. 3. But I pray not in Faith, I am like those in *Jam.* 1.6,7. that waver and doubt, who shall receive nothing from the Lord.

I answer, There is difference between *Doubts rising* and *Doubts raigning*; Such as proceed from *Weakness of Faith*, and are resisted, and such as proceed from *Total want of Faith*; Now thou hast some Faith though it be mingled with Doubtings, which thou fightest against. Psa. 42.11. Gen. 32. 10. Act. 10. *Cornel.* Mat. 12. 20.

Object. 4. I finde such distractions in Praier, such wandring thoughts, sleepinesse and other distempers, that I am like the hypocrite, *Though I honour God with my lips, yet my heart is far from him*; My minde is almost all the time roving, so as indeed my Praiers are no Praiers, but a mocking of God. Quando anima nec desiderat, nec cogitat quæ petit.

I answer, There are two sorts of wandrings; 1. Of Weakness, when we strive and indeavour against them with all our might, and yet are overcome by Satan (and our own corruption) who stands at our right hand to disquiet us, *Zech.* 3.1. as if one were writing, & another nothing but jogging his hand. 2. There are wandrings of Wilfulnesse, when men set themselves to sleep

at Praier, and let their hearts looſe, and ſuffer them to be blown quite away, and regard them not, nay rather feed and cheriſh thoſe thoughts; Theſe are hypocrites: But God will ſay to thee, as he did to his ſleepy Diſciples, What canſt thou not keep thy ſelf waking one hour, or half an hour? Well, the *Spirit is willing though the fleſh is weak*, Matth. 26.41.

Mat. 7.7. *Object.* 5. If Chriſt were mine, God would hear my Praiers, but alas I pray, but they are all loſt, I have no return of my Praiers, all my Praiers are in vain.

I anſwer, Thy Praiers are alwaies heard and liked, ſo far as they are agreeable to the will of God; And alwaies anſwered ſo far as God ſees good for thee. Though thou thinkeſt them loſt and forgotten, yet they are *all come up in remembrance before God*, as the Angel told *Cornelius*. It is like *Jonathans* Bow, *It never returns empty*. *God hath not ſaid to the ſeed of Jacob, Seek ye me in vain.* Nay when it is rightly performed it hath a kinde of omnipotency in it, *Eſa.* 45.11. *Concerning the works of my hands ask of me* (yea) *command you me*, that is, you ſhall be as ſure to obtain them,

Act. 10.

Iſa. 45.19.

as

as if you had me at your command. As *Jacob* wrestled with the man (Jesus Christ) by taking hold of him as a man takes hold of his friend, and with Praiers and tears, (as *Hos.* 12. 4.) prevailed, saying, *I will not let thee go untill thou blesse me*, &c. And our blessed Saviour hath promised, *Whatsoever you shall ask the Father in my name, it shall be given unto you*, Joh. 16. 23. Mat. 7. 7. And it must needs be so, because Christ hath merited and purchased what ever we pray for, that is good for us; Nay more, he intercedes for us, that is, he presents our Praiers to God, and pleads for us, praying that for his sake they may be granted (for though we be unworthy to be heard, yet Christ is worthy) and saith to the Lord, as *Paul* to *Philemon* concerning *Onesimus*, Philem. 18. *If he hath wronged thee* (or offended thee) *put that on my account*, but let him be heard for my sake; Besides his gracious Promises with Christ *to give us all things else*, Rom. 8. 32. And his great love he bears to us, more then ever earthly Parents did to their children; *And yet if a childe ask the father bread, will he give him a stone? or fish, will he give him a serpent?* Mat. 7. A woman

1 Cor. 2. ult.

Rom 8. 34

man if ſhe heareth a childe cry in the ſtreets, ſhe regards it not, but when ſhe knows it is her own childe that crieth, then ſhe runs to help it. Yea thy Praiers are the voice of his own Spirit crying in thee, but he cannot deny the voice and inſpirations of his own holy Spirit within thee, which helpeth thee *with ſighs and groans that cannot be expreſſed*, Rom.8.26,27.

Therefore wee may boldly ſay,
1 Jon. 5. 14,15. *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: And if we know that he hear us whatſoever we ask, we know that we have the Petitions that we deſired of him.*

Ob. Yea but I finde by experience that my Praiers are never heard nor anſwered, I do but ſhoot Arrows at random, I may ſay as the Church did, *Lam.* 3. 8. *I cry and ſhout, but thou ſhutteſt out my Prayer*; And as *Job* did, *I cry unto thee, but thou doſt not hear me, I ſtand up, but thou regardeſt me not.* Job 30.20

I anſwer, This will bring us ſome comfort, though we ſhould get no other good by our Praiers, that we do our duty, and that God is well pleaſed with them, as with ſweet odours; Hence

Chryſo-

Chrysostom on *Gen. Hom.* 30. exhorts, *Whether God grant or not, Pray still, for when God denies it is as good as when he grants.*

2. It may be the fault is in thy Praiers, thou dost not pray earnestly, constantly, diligently, but coldly and lazily, thou shouldst *give him no rest day nor night*; Nor let him go, as *Jacob* said, *till he blesse thee.*

3. God alwayes grants what he hath promised, that is, if it be *according to his will*; And if it be not his will we ought not to desire it, because then it is not for our good (for his will and our good are inseparably joined together, and his will is better then ours) Therefore it is dangerous to be too violent in our affections, especially for earthly things, as if we must needs have them whether God will or no, and then usually we have them with a curse or cross, as *Rachel* had, *Give me children*, said she, *or else I die*; Thou shalt have children, saith the Lord, and thou shalt die: One desired a childe though it were an Ideot, God gave her a childe and it proved an Ideot. 1 John 5. 14.

4. If the thing be good for thee, yet it may be it is not yet good for thee;

We

We must not stint God his time, perhaps his hour is not yet come; *Abraham* was promised a childe, yet had not a childe till twenty five year after; Christ was promised to come, yet came not scarce four thousand years after: We must therefore distinguish betwixt *Delayes* and *Denials:* If God denieth, it is because it is not good for us: If he delaieth, it is because it is not yet good for us.

Object. Yea, but I have praied for those things which as I conceive cannot but be good for me, and yet God hath not heard me; As 1. I have praied to have my Faith strengthened, to have Assurance of my Salvation, and the comfort of his Spirit, which I doubt not were good for me, if I might enjoy them, I should esteem his love better then wine, yea then life, *If he would kisse me with the kisses of his mouth:* And the holy Ghost the Comforter, a good cordial if I had it; But alas I have sought and praied from time to time, from year to year, and yet walk in darkness and see no light; *I have sought him whom my soul loveth, but I found him not.* Cant. 3. 1. 2. I have praied to have more power against my strong lusts; I have praied often against

against pride, passion, discontent, carking cares, unchast thoughts and affections (as *Paul* praied thrice against the *thorn of the flesh*) and yet they still prevail and overcome: But were it not for Gods glory and my good, if I had more victory over my sinfull rebellions? 3. I have praied to have more grace and abilities to do him better service, to pray better, to hear more profitably; And if I had more grace and abilities, were it not for my good and his glory? 4. God hath promised abundantly for outward things, that I shall never want, *That with Christ he will give me all things else*, Psal. 23. 1. Heb. 13. 5. *That he will never leave me nor forsake me*; And I have praied often, but still I and mine are in want. 5. In my afflictions I pray, but still the affliction remains, and no ease or help comes.

I answer, First, Though thou thinkest it were good for thee, as *Absolom* to see the Kings face: Yet God seeth it not good for thee, but rather yet to hide his face from thee, for the trial of thy Faith, to learn *to walk by Faith, and not by sight*; For which end sometimes the deerest of Gods servants have been forsaken of God, though never to want his love, yet to want the comfortable 2 Cor. 5. 7.

Pſal. 22.1. table apprehenſions of it, as *David*, *Paul* and others. 2. I ſay, God ſees
2 Cor. 4.8. it better for thee to be tugging, mourning and fighting againſt thy corruptions, then overcoming them, or getting total victory over them, for hereby thy heart is kept humble, which elſe would be lifted up; But yet Chriſts grace is, and will be ſufficient for thee, that ſin ſhall not have dominion over thee, that thou ſhouldſt give up thy heart willingly to lie down in thy ſin, 2 *Cor.* 12. & *Rom.* 6. 14. 3. For the meaſure of grace, thou art ſure to enjoy ſo much as he ſeeth *Needfull* for his glory and thy ſalvation, and if he give thee no more he will accept of what he hath given thee. 4. If thou ceaſeſt not to pray and uſe the means (as diligence in thy calling, *&c.*) fear not but God will feed thee, as he did *Agur* with food convenient, *Prov.* 30. And as he did *Jacob* with *bread to eat, and clothes to put on*, though perhaps not with abundance. 5. If God doth not deliver thee from afflictions, it is, becauſe God ſeeth it not yet good for thee, or elſe he will releaſe thee, when he ſeeth it good for thee.

14. *Doubt.* I fear I am not in Chriſt, becauſe I do not grow in grace, *For the righteouſ-*

neſs

se of God is revealed from faith to faith; Rom. 1. 17.
that is, from one degree of grace to another; *And the way of the righteous is like the way of the light, that shineth more and more unto the perfect day.* But I am decaied; I have *lost my first-love*, Rev. 2. 4. I go backward and not forward, I have lost the things that I have done, I finde I have not that comfort and peace that once I had, nor that assurance of Gods love; My heart is not so tender to smite for sin as once it was, but I finde my self hardened through the deceitfulnesse of sin; Those sins for which my heart once did smite me, now I can commit without that remorse and check of conscience that once I had, My zeal against sin is decaied, now I can bear with those evils that sometime my heart hath risen against; O where are those inward motions of the Spirit that once I had? Gracious and holy speeches had wont on all occasions to proceed from my lips (dropping as the honey-comb) and my words were gracious tending to edification, but now they are idle, frothy and vain, and scarce a gracious word comes out of my mouth; Neither have I that sweet Communion with God in Praier that sometimes

Pro. 4. 18.

2 Ep. Job. ver. 8.

sometimes I had; I pray seldome and with lesse affection; My weeping, mourning Praiers, are now become cold, lazy and formal; The Sabaths are not so sweet, nor the Saints so dear to me as once they were, in whom once was all my delight, *&c.* And therefore certainly I am decaied.

Quanto despectior tibi, tanto pretiosior Deo. *Aug*

I answer, A man may grow in grace, when he discerneth it not, as the Sunne moves upon the Dial insensibly, and we discern it not. The more vile we are in our own eyes, the more precious we are in Gods eyes. True grace, like a tree grows in the root as well as in the branches, and downwards under ground as well as above ground; Ever the more Humility, the more Grace; *For God giveth grace to the humble.* St *Paul* that was the greatest of Saints, yet in his own opinion he was *lesse then the least of all Saints,* &c. To grow in Humility is to grow in Grace. The Moon sometimes seems lesse then at other, but it is indeed as big as it was before. Some men indeed are swollen bigger with the winde of spiritual pride, but alas that is but a tympany, it is no growth in grace at all.

2. Again, Some things are like decay in

in grace, but are not; As

1. Ebs and flows of comfort, are no sign of decay or growth, which God often sends to support us when we are weak, but when we are grown stronger, he looks we should believe without comfort. God sometimes withdraws comfort that we might exercise faith, as we take away bladders from swimmers that they might learn to swim without them. Man and wife though they use not those expressions of love each to other afterwards as they did in the dayes of their espousals, yet their love may grow really stronger each to other then it was at first (the first love being like the new wine, but the old is better) *A man that hath his life spared, at the first O how he is ravished, yet afterwards his life is as sweet to him, as it was at first. As the lame Cripple when first cured, then he leaped, but afterwards he leaped not,* Act. 3. 8. *yet he was as glad of his life afterward, as he was at the first.* Sedgw.

Secondly, Nor particular coldnesse, unfitnesse, and indisposednesse to duties at some times, if it be not a constant habitual disposition, which may proceed from distemper of body, wearinesse, sleepinesse, &c. or God may deny assisting grace. Thirdly,

Thirdly, Nor ſenſe or apprehenſion of more corruption; for grace diſcovers corruption, as the Sun doth motes (as the ſmoke was in the Torch before, but not ſeen till lighted, ſaith Dr *Sibs* on *Pſal.* 42.)

Fourthly, Nor alwaies doth a man decay in grace, when he is overcome with ſome corruption, more then heretofore;

1. Becauſe he may have ſtronger temptations to ſinne then before; And thus *Job* ſhewed more impatience, in *Job* 3. then perhaps he ever did in his life before.

2. He may make ſtronger reſiſtance againſt his ſin then he did before, 2 *Cor.* 12.8. *For this I praied thrice*, that is, often.

3. The body of ſin may decay by the growth of that particular luſt, and thy heart may be kept more humble and thankfull. The more hatred and reſiſtance is made againſt ſin, the more grace. Though to be kept from ſinne brings moſt comfort, yet for us to oppoſe ſin, and God to pardon, that brings God moſt glory, 2 *Cor.* 12.7,8,9.

2. Secondly, I ſay, A man that hath part in Chriſt, may for a time decay and loſe ſome degrees of grace (though not

not totally nor finally) as trees in winter have neither leaves nor fruit, yet there is life in the root, when neither leaves nor fruit appear; Like *Nebuchadnezzars* Tree, *Daniel* 4.15. The branches may be cut down, the leaves may fall, and the fruit may scatter, yet the stump of the root is left in the earth, bound with iron and brasse, and it shall sprout again. *Eutychus* had a great fall, yet life was in him, though not discernable to himself, nor others: The wise Virgins were in a sleep, yet oil they had in their Lamps; Some birds and creatures all the winter lurk in hollow Trees, and such like places, without eating, stirring, or any sense, or life in their external parts, when yet in the root, and in the heart is life and heat, which in Summer being stird up by the heat of the Sun doth appear; *Strengthen the things that remain that are ready to die,* saith the Apostle; they were ready to die, yet were not stark dead; Grace doth not grow in any, *Singulis momentis*, every moment, saith *Ames.* And there is a μέτρον ἡλικίας, *A fulnesse of stature* which God hath appointed of mens graces, as of their bodies, and after that, like apples when

Rev. 2. 4. 2 Ep. Joh. ver 8.

Rev. 3. 2.

they have done growing in bigneſſe, they grow in ripeneſſe and ſweetneſſe.

Yea he may for the preſent be worſe then he was before (though uſually he ſhoots out the more afterward, as men that run backwards do leap the further forward; Or as children after ſome ſickneſſes, ſhoot out exceedingly) Indeed growth in grace is a ſign of true grace, yet want of growth is not alwaies a ſign of no grace, for grace hath its winter and ſtoppages ſometimes that it groweth not alwaies. Grace alwaies groweth greater then it was at firſt, but it may decay and loſe what it had afterwards (though we ſhall never loſe all grace, nor our radical grace) as a living childe, alwaies grows greater then it was at firſt birth, yet it may have ſtoppages and times of ſickneſſe, that it may not be ſo ſtrong at ſeven year old, as it was at four year old.

3. Thirdly, If thou mourneſt and grieveſt becauſe thou doſt not grow, and doſt earneſtly deſire to grow, then either thou doſt grow (as we ſay the childe is grown, when his coats are too little for him: So that man is grown, when his graces are too little for him)

or

or else seeing thou mourneſt for want of growth, it is a ſin repented of, and God accepteth of thee as if thou didſt grow, *Remember whence thou art fallen, and repent*, ſaith the Lord, *And I will not come againſt thee.* To decay in grace, and be inſenſible of it, is a dangerous condition, and near to a judgement; But to decay in grace, and to be ſenſible of it, and to bewail thy condition, is a ſign thy ſin is pardoned, and will prevent judgements. Rev. 2. 5.

I fear I am not in Chriſt, becauſe the Saints do not love me, they ſhun my companie and are afraid of me, as the Diſciples were of *Saul*, Acts 9. 26. *Who when he aſſayed to joyn himſelf to them, they were afraid of him*; And ſome think me an hypocrite, and have ſo judged me; But you know it is a mark of the Saints to love the Brethren; Now if the Saints do not love me, how can God love me? 15. *Doubt.*

I anſwer, This indeed is a ſore and great Temptation, not often befalling the godly, and one of the greateſt afflictions a Chriſtian can meet withall; As the contrary, to be well eſteemed of by the Church, is a great bleſſing; though it be not an infallible ſign, for a man

may have a name in the Church *to be alive, and yet be dead*, Revel. 3.1. As *Demas* had of *Paul*, who once thought him a Saint, *Col.* 4.14. though afterward he proved an Apostate; And *Philip* had of *Simon Magus*, who thought him a Believer, and baptized him, and they kept company together, *Act.* 8.13. and yet afterwards he appeared to be in the *gall of bitternesse, and bond of iniquity*; And *Judas* was well thought on of the rest of the Disciples, not one of them so much as once suspecting him to be the party that should betray Christ; Therefore the opinion of men is not to be relied in; *Woe to you when all speak well of you:* Yet certainly it is a great blessing when it is of the godly. Thus *Paul* comforted the Hebrews, *I* Heb. 6.9. *am*, saith he, *perswaded better things of you and such as accompany Salvation.* So likewise *Paul* praises the *Corinthians*, that they 2 Cor. 2.8. would *confirm their love* to the penitent *incestuous person*, intimating therby, that the confirmation of their love would be a great chearing to the poor dejected penitent. So likewise *Johns* testimony of *Demetrius, That he had a good report of all men, yea and of the truth it self*, 3 ep. Jo. 12. was a great comfort to him; As likewise

wise his love to the *Elect Lady*, and not only that he loved her, but also *all those that had known the truth*: And he greatly rejoyced of *Gaius*, because the *Brethren came and testified of the truth that was in him*. Therfore to be well esteemed of by the Church is a great blessing. 3 Ep. Joh. 3.

Secondly, For a man to be suspected of all the Church, is a shrewd suspition that thy heart is not right with God: But if it be of some particular persons only, and perhaps for some difference in judgment, *Ro.* 14.4. or some infirmities breaking out, or from a spirit of envy; *&c.* This affliction may happen to a man that is in Christ, as it did to *Job*, who was suspected to be an hypocrite by his three Friends and his wife, and to *Paul* who was judged by the *Corinthians*, 2 Cor. 4.3. Therefore be not too much affected with it, but remember, *He is not a Jew that is one without, but he is a Jew that is one within, whose praise is not of men, but of God*, Rom. 2. ult. Job 4. 6, 7, 8, 9, 10. Job 19.13 Psal. 88. Act. 9.26.

This indeed is thine affliction, but not thy sin, neither shall men be thy Judges, but the Lord; *Every man shall give account of himself unto God*, Rom. 14.12. It is better for us that the Judge approve us and acquit us, though stand-

ers by condemn us, then for the spectators to applaud us, and the Judge to condemn us; Therefore flie to the testimony of God, and of thine own conscience, as *Paul* did, *This is my rejoycing, the witnesse of my conscience,* 2 Cor. 1. 12. And *Job* 16. 19. *My witnesse is in Heaven, My record is on high*; And as *Paul* did of the censorious *Corinthians*, *I passe little to be judged of you, or of mens judgement,* 1 Cor. 4. 3.

16. *Doubt.* My heart misgives me, and my own thoughts tell me I have no part in Christ; *Now if our own hearts condemn us, God is greater then our hearts, who knoweth all things, and will condemn us much more.* 1 Joh. 3. 20

I answer, Our hearts may misjudge us sometimes (especially in time of temptation) and tell us we are forsaken of God, when we are not, as they did *David, Heman* and others; And they are not to be listned unto any further then they are enlightned, and do witnesse according to the Word of God, and not when they speak against the Word; *To the Law and to the Testimony, if they speak not according to this Word, it is because there is no light in them.* Psal. 22. 1. Psal. 77. 1 Joh. 3. 20

them, *Believe not every ſpirit, but try the ſpirits whether they be of God or no.* It is good even to trie our own ſpirits, for our hearts are naturally deceitfull and unbelieving, *Heb.*3.12. As a man may think his eſtate good, when it is bad, *Gal.*6.3. *Prov.*30.12. So contrarily a man ſometimes in temptation, being ſet on by Satans inſpirations, may think himſelf bad, when he is good: A man in a ſwound may have reaſon, though he cannot diſcern it; And ſo may a Believer in time of temptation have Faith and not diſcern it. Iſa.8.20. 1 Joh.4.1.

It is the great fault of ſome Chriſtians, who upon a thought caſt into their hearts, which they know not whence it came, nor whether it goeth, are more ſubject to doubt of Gods love, and ready to believe the Devils teſtimony, before all the Promiſes in the Scriptures, or whatſoever can be ſaid to the contrary; Many there are that Satan cannot eaſily draw into other ſins, yet are eaſily inclined upon the leaſt whiſper to doubt of Gods love; You ſhall not be judged by your thoughts (neither muſt you go by thinks) but by the Word of God, which is a thouſand times more ſure then your thoughts;

that is, *A ſure Word of Prophecie that cannot deceive you*, 2 Pet. 1. 19. Remember though Satan be your accuſer, he ſhall not be your Judge.

Chap. XXIX.

More Doubts of Weak Believers anſwered.

17. *Doubt.* IN the next place, I much queſtion whether God love me, and whether I have part in Chriſt, becauſe I meet with ſo many afflictions, in Husband, Wife, Children, Goods, Good-name, ſmiting of the Tongue, *&c.* If Chriſt were mine, would he thus load me with ſorrows? My life is a very life of ſorrows.

Iſa. 49. 14. Pſal. 119. 82, 123. Lam. 3. 18, 19. I anſwer, This is a ſore Temptation, and hath troubled Gods people heretofore; Was not *Job* judged of his Wife and Friends an Hypocrite, becauſe he was ſo grievouſly afflicted of God? And did they not make him to complain, *Thou writeſt bitter things againſt me*, Job 13. 26.

But we muſt know this is the Lords dealing with thoſe that are his deareſt ſervants

servants (yea usually the more holy they are, the more afflictions they meet withall) *Those I love, I rebuke and chasten*, as you see by *Joseph, David, Iob*, and almost all the Saints rehearsed in Scripture, who may all as *Naomi*; *Call me not Naomi, but call me Marah, for God hath dealt very bitterly with me*; And as *Iacob* said, *Few and evil have the dayes of my pilgrimage been.* Yet (as we heard before) all our afflictions are determined by the wise counsel and providence of God, for our good, and as blessings to us, even *to make us partakers of his holiness*, Heb. 12.10. And some meet with more afflictions then others, as seems good to the Lord; *God is pleased* (saith one) *to keep some in Sugar, and some in Brine, even as he sees they will keep best from putrefaction.* Onely this we are sure, *Through manifold afflictions we must all enter into Heaven: Raw flesh is noisome to the Stomack, and is no good nourishment before it be sodden* (said Bish. Hooper) *and so are we to God, unless we be soked and boiled in afflictions.* How should God wipe away our tears from our eyes in Heaven, if on Earth we shed them not? Yea, how should Heaven be our place of rest, if on Earth we were

Rev. 3. 19. Lam. 3. 1.

not

not troubled? But let this comfort us amidst all our troubles, that though not on Earth, yet in Heaven, *There remaineth a rest for the people of God*, Heb. 4. 9.

18. *Doubt.* Yea but I have a greater Temptation then all these before, which doth even drink up my Spirit, and that is, I fear I have sinned against the holy Ghost, the sin unto death, from which a man cannot be renewed by Repentance; For I have sinned against my conscience, and against the operations of the holy Ghost in my heart, I have horribly relapsed and apostatized from what I have been; I have rejected Jesus Christ, and have been a hater, mocker and persecutour of the Saints, my heart hath been filled with horrible blasphemous and atheistical thoughts against God himself, *&c.*

I answer, Though these be great sins, yet that sin against the holy Ghost is of a more transcendent nature, being a wilfull and malicious hatred of Christ revealed by the holy Ghost.

First, The object of their hatred is Jesus Christ (*The truth of the Gospel*) Heb. 10. 26. Yea they tread under-foot the Sonne of God, *ver.* 29. esteeming more

more vilely and basely of him, then they do the filthy dirt in the street, or the most abject thing in the world (for such things we tread under our feet) And do count the *bloud of Christ* (called, *The bloud of the Covenant*, because by it the *Covenant is seal'd* and ratified) *an unholy thing*, or *common bloud*, as if it had been the bloud of a murtherer, or of a dog or a swine; When the heart thus fastens madnesse and indignation upon Gods greatest love and mercy that he could shew to man kinde, in giving his own Son to save us, and his holy Spirit to reveal him, and the bloud that was shed for him to save his soul, to call it dogs bloud, and his own spirit a filthy and unclean spirit, as they said of Christ, *Matth.* 12.24. *That he had a Devil, and did cast out Devils by Beelzebub the Prince of Devils*; *And that he had an unclean spirit*, Mar. 3.30. And therefore just with God, that that bloud should never redeem them, nor that holy Spirit should ever sanctifie them; But when Satan hath fill'd their hearts with such horrid malice, there is no pardon, and no more hope of mercy for them, then for the Devil, but *ANATHEMA MA-*

MARANATHA, let him be accurſed till the Lord come, that is, till he come to Judgement, or till the party be taken away by death (or) Let him be *Accurſed*, and again *Accurſed*, that is, let him be accurſed for ever.

1 Cor. 16. 22.

Secondly, It is not every hatred of Chriſt that is this ſin againſt the holy Ghoſt, but a wilfull, violent hatred, a revengefull, perſecuting malice, a *Deſpiſing* him and *accurſing him with blaſphemies* and obloquies, as did the Jews, who called him *Devil*, one that had an *unclean ſpirit*, was *a deceiver*, &c. and thirſted for his bloud: Nor is this malice only upon provocation or irritation, but *ab Interno volendi principio nulla vi coacta*, a free diſpoſition of the will without external provocation, though it may be increaſed thereby, as the fire though it burns naturally, yet it is the fiercer when it is blown; So the Phariſees hated Chriſt, *Ab ipſo volendi appetitu*, yet they hated Chriſt the more, becauſe he eclipſed their glory, as the ſea is of it ſelf raging, but much more in a tempeſt: So *Ioh.* 11.47,48.

Thirdly, Nor is it every malicious hatred of Chriſt when done of ignorance, not being convinced he is the Saviour

viour of the world, as all *Pagans*, *Turks*, the *Iews*, and *Paul* in his perſecution of Chriſt in his Members, *Who did it ignorantly*; But when they are convinced by the holy Ghoſt, that he is the true Saviour of the world, and are perſwaded of it, yet they hate him, and hate and deſpite the ſpirit of grace for revealing him, *Heb.* 10. 29. And hence it is called *The ſin againſt the holy Ghoſt*, rather then againſt the Son, becauſe it is againſt the illumination and convictiion of the holy Ghoſt.

Now alas, how far is thy heart from this ſin, namely from a wilfull malicious deſpiting of Jeſus Chriſt, deſperately hating and accurſing him, whom thou dearly loveſt, and thy ſoul longeth above all things to enjoy?

1. If thou haſt committed any ſinne, though deliberately and againſt knowledge and conſcience, if it be againſt the Law, though it be never ſo great a ſin, yet it is not the ſin againſt the holy Ghoſt; For ſo did *David*, *Solomon*, and others (and this is a ſin againſt the Goſpel.)

2. Nor is it any blaſphemous thoughts againſt God, nor any deſpiſing of Chriſt and his ſpirit, blaſpheming it, hating and

and perſecuting it, if done ignorantly, and not convinced to the contrary, as *Paul*, the *Turks* and *Iews*, &c. This is not the ſin againſt the holy Ghoſt: Nor every denial of Chriſt out of fear of torment, as *Peter* did, and as now ſometimes Chriſtians do among the *Turks*, as Engliſh Gally-ſlaves, and others, becauſe it is not out of malice.

3. Nor every Apoſtacie from great profeſſion, if it be not wilfull, totall and final, though it be a ſtep near unto it, as appeareth in *Heb.*6. *Heb.*10. and *Mat.*12.43.

4. Nor is it a bitter hatred of the Saints (the Members of Jeſus Chriſt) and perſecuting them, if out of ignorance as *Paul* did; Nay though they know them to be Saints and Members of Chriſt, if it reacheth only to them, and in oppoſition to them, hating the holy Spirit that is in them, though this is a ſtep very near unto it, and a ſin to be trembled at, yet thus do all men by nature more or leſſe before converſion, *Gen.*3.15. And this is not againſt the Son revealed by the holy Ghoſt: And yet a malicious, ſpitefull hatred and perſecution of the godly, if it reacheth

to

to Christ in them, and meerly as, and because they are the Members of Jesus Christ (of whom they are convinced, that he is the Saviour of the world) this is certainly near it, and some have adjudged it the sinne against the holy Ghost, as *Cain* that persecuted *Abel*, *Saul* in persecuting *David*, *Iudas* in betraying Christ, were thought to have sinned against the holy Ghost. And most properly the convinced Jews in their hatred and persecution of those that believed in Christ, out of their malice, spite and indignation against Christ, as in *Ioh.*9. and *Act.*13.10, 45, 46. *Acts* 18.6. and other places.

But how far art thou from this sinne, that dost highly prize Christ, and his holy Spirit, and lovest the Saints and Members of Christ (whereas they that have committed this sin, do maliciously hate and despite all that appear godly) and thou art grieved and afraid least thou shouldst have committed this sin; But this sin is a wilful, voluntary malice, joyned with impenitency, obstinacy and despair of a drop of mercy, as *Iudas*; One said, *My damnation is as certainly sealed to me, as your salvation is to you.* The speeches of *Spira* were such as may make

make us much fear whether he fell not into this sin after his horrid Apostacie, and denial of the truth, *Satan* (saith he) *hath possessed me, and God hath left me to his power; O that I were in hell that I might feel the worst of what I fear; My heart hates God and seeks to get above him; My sin is greater then Gods mercy, I would as fain believe as you to have me, but I cannot, my heart is hardened.* Such an other (or worse) was *Stephen Gardiner*, who persecuted the truth against his conscience, yea when he lay a dying, and one came and told him, *Now my Lord you must look for Salvation only by Christ* (or to that effect) He answered, *Nay if you open that gap, then farewell our Kingdom; I have sinned with Peter*, said he, *but my heart is hardened, I cannot repent with Peter.* Now then, while thy heart is tender, and thou grievest and mournest for thy sins, how far art thou from commission of this sin against the holy Ghost?

19. Doub. Yea but I fear I am not elected, I cannot be perswaded but I am a Reprobate.

I answer; First, No man in this life can know that he is not elected, because God hath left no absolute marks of

eternal

eternal reprobation of any (except we be convinced they have sinned against the holy Ghost) as he hath left signs and marks of Election: Indeed there are marks to know a man to be in the state of damnation for present, as impenitency, unbelief, *&c.* but none of eternal reprobation: And though there are some dangerous signs to be feared, as, To live long under the means unconverted, *Hebr.* 6. 7,8. *Jer.* 6. 29. 2 *Corin.* 13.5. 1.

2. An unclean filthy vessell not sanctified for his Masters use, but given over to the devil, and all uncleanesse, he is for present a vessel of dishonour, 2 *Tim.* 2.20. 2.

3. A spirit of blindenesse and security, being regardlesse and mindelesse altogether of their spirituall condition, *Isa.* 6.9. *Rom.* 11.8. 3.

4. A spirit of obstinacy and impenitency after all mercy, patience, and means of repentance, yet remaining a heart that cannot repent, and turning the grace of God into wantonnes, *Rom.* 2.4,5. *Jude* ver. 4. 4.

5. A spirit of malignity and opposition against God, his people, and waies, *Act.* 13.10. 5.

6. A ſpirit of Apoſtacy, that have fallen from their firſt love, and firſt profeſſion, who draw back (if totally and finally) to perdition, *Hebr.* 10. ult. Though theſe are dangerous, yet they are not abſolute ſigns of Reprobation.

Secondly, I ſay, God hath left no ſigns of Election to any that are of years of diſcretion before converſion: for as no unbeleever, or unregenerate perſon, but is in the ſtate of damnation, ſo no man can tell but he is in the ſtate of Reprobation, and that he ſhall never have faith and repentance, The Lord only knows who are his.

Yet becauſe we do not know who are reprobated, we muſt not determine the worſt, but hope the beſt; and their duty is not now to ſtudy whether they be elected, which neither the Angels in heaven nor all men on earth can reſolve them, nor can they ever know till they be converted; But they are *to give all diligence to make their calling and election ſure*, 2 Pe. 1. 10. to uſe the means, and follow God in the operations of his ſpirit and common grace, and do whatever lies in their power, though they know not whether they be elected or no; And if they periſh at laſt, yet ſay as the

Lepers

Lepers said, *If we go to the camp, we can but die*; and as *Hester* said, *If I perish, I can but perish*: I will rather perish, using all means, then otherwise, for that will at least lessen my condemnation!; Be sure there be nothing wanting on thy part, and look not what God hath done, but what he would have thee to doe.

Thirdly, But after conversion a man may be sure of his election, because God works faith and repentance in none but in those that *are ordained to eternall life. Whom he predestinated, them he called*, Rom. 8. 30. Therefore to conclude, art thou a vessel filled with precious liquor, *sweetned and sanctified for thy Masters use?* 2 Tim. 2. 20. Is thine heart changed? or doth any work of saving grace appear in thee? It is a certain sign and seal of thine election, and thereby thou mayest know certainly both that thou art elected, that Christ is thine, and that thou shalt be saved. Act. 13. 48

Now if all that hath been spoken will not satisfie thee, but still thou doubtest of thy part in Christ,

1. My counsel is, First, that thou discover thy grief to some faithfull friend; it will be some comfort and ease of minde to have a friend to take part

with us in our sufferings; for sometimes God comforts us, that by our experience *we might be the better able to comfort others*, 2 Cor. 1. 4.

Psal. 77. 11, 12.

2. Secondly, Remember what thou wert heretofore, and whether thou didst never believe Christ to be thine; And whether there be no sign of saving grace still remaining in thee, as mourning under sin, love to the brethren, *&c.* And then though thou hast a thousand doubts thou canst not answer, yet thou art sure to be saved, for that cannot be a dead tree that hath fruit growing upon it.

3. Thirdly, If thou canst not believe Christ is thine, yet resolve to love and obey him; say thus, whether he will save me or no, I will love and serve him as well as I can, I will walk in his waies, and not sin against him: And this will reflect comfort upon us of its own accord; for How could I love God if he did not first love me? Our affections of love to God (saith a Reverend Divine) are but reflections of Gods love to us. If cold bodies have heat, it is a sign some fire hath warmed them, or the Sun hath shined upon them.

D *Sibs on* Psal. 42.

4. Fourthly, Resolve whatever be come

come of thee, to die believing, as *Job* did; *Though he kill me*, saith he, *I will put my trust in him*; And as *Joab* did, who would die with his hands holding upon the Altar, and as *Ester* resolved in another case, *Upon Christ will I trust, if I perish, I perish.*

Chap. XXX.

An Exhortation to the Ministers of the Gospel, especially, to preach Jesus Christ to the people.

IN the next place, seeing *Paul* desired to know, learn and teach nothing among the *Corinthians, but Jesus Christ and him crucified:* Let it be an Exhortation to all the Minsters of the Gospel to follow the example of S. *Paul* in two respects. *Use.* 7.

First, To preach nothing to our people in comparison of Jesus Christ and him crucified. Secondly, To preach in such a manner as men may come to the saving knowledge of Jesus Christ.

First, I say, to preach Jesus Christ, especially to the people; *Woe be to me*, saith *Paul, if I preach not the Gospel*; And

again, *My little children, of whom I travell in birth till Chriſt be formed in you*, Gal. 4. 19. It was the prayer of *Luther* at his death, *Thee O Chriſt have I known, Thee have I loved, Thee have I taught, Thee have I truſted, and now into thy hands do I commend my ſpirit.* O the more of Chriſt in a Sermon, the ſweeter is our preaching, and the greateſt ornament of our preaching is, that we can ſet forth the honour of Chriſt. S. *Auguſtine* profeſſed of *Cicero* he was much delighted in his eloquence, but he ſoon grew weary, becauſe the name of Chriſt was not to be found there, in all his reading.

Quia nomen Chriſti non erat tibi.

1. And it muſt needs be ſo; Firſt, Becauſe the preaching of Chriſt is moſt profitable for the people; Alas, what can we enrich them withall in compariſon of Chriſt, the knowledge of whom can only make them happy? *This is life eternall to know thee the only true God, and him whom thou haſt ſent Jeſus Chriſt:* thus we ſhall ſave their ſouls from death, hell, and damnation, and hide a multitude of ſins, *Jam.* 5. ult.

Optimum præſumendum eſt donec non conſtat contrarium,

2. It is moſt welcome and comfortable; as it is ſweeter to bring a pardon to condemned men, then to reade their ſentence

sentence of condemnation; for so we shall be their Ministeriall Saviours, whereas else we shall be but their tormentors.

3. It is the readiest way to break the heart; as the Traitor flyeth at the pursuit after him with hue and cry, but the Kings Proclamation of mercy and pardon, that brings him in; We know by the Law is the ministration of Death (like *Hagar* that saw her bottle empty, and nothing but death before her eyes, but no fountain to fill it again) The Law is like a glasse wherein we see our spots, but no water to wash them out, (as *Paul* said, *when the commandment came, sin revived, but I died*) But the Gospel is like the Laver in *Exo.* 38.8. which was made of the Womens Looking-glasses, whereby they might both see their faces, and also wash out their spots; for it was both a Glasse and a Laver, a Glasse to look in, and a Laver to wash in, and this typified Christ; If any man sin, saith the Gospel, *we have an Advocate with the Father, Jesus Christ the righteous:* And certainly if any thing, it is mercy will melt the heart; *Adam* ran away from God, when he heard the terrible voice of God in the garden, saying, *I heard*

Ephes. 3. 17, 18.

Gal. 2. 16. Gal. 3. 10.

Ainsw. in loc.

1 Joh. 2. 1.

thy voice in the garden, and I was afraid, and I hid my ſelf; But when he ſpake to them with a milder voice, then they came in: In *Eliah's* Viſion, the Lord was not in the whirlwinde, nor in the earthquake, but in the ſtill voice, as you may reade at large, 1 *King.* 19. 11, 23. *&c.*

Gen. 3. 9, 10.

I have heard a ſtory of a Gentlewoman condemned to die for killing three of her children; Many godly Miniſters ſeeing her hardned (as they thought) in her ſinne, much preſſed her with her grievous ſin, and the dreadfullnes of her condition, but all they could ſay to her nothing moved her, but rather ſhe grew more obſtinate: But at laſt another Reverend Divine hearing of it, comes to her, and diſcerning ſhe was rather too much wounded already, even unto deſpair, preaching unto her the unſpeakable mercies of God in Chriſt, *&c.* and that there was mercy for her (notwithſtanding her great ſin) if her heart were touched with grief for what ſhe had done, *&c.* What? mercy for me (ſaid ſhe) O that is impoſſible, *&c.* But expreſſing further, how God delighteth in mercy, that mercy pleaſeth him, that where ſin hath abounded, there grace and

and mercy with God abounds much more (or to that effect) She presently fell a weeping, wringing her hands, crying for mercy, *&c.* and died most comfortably (as it was related) having had the mercy of God abundantly revealed to her before her death.

4. What greater joy can a Minister have, then to bring men to Christ? to be able to say, *Here am I, and the children thou hast given me? Are not you our hope, our joy and crown of rejoycing, in the presence of our Lord Jesus Christ at his coming? ye are our glory and our joy,* saith *Paul*; But on the contrary, what comfort will this be to us when we lie a dying, to say, I studied to fill the hour, but not a soul I have won to Christ? 1 Thes. 2. 19, 20.

5. And lastly, The preaching of Christ is most profitable for our selves; for they that win souls to God, shall shine as the Stars in the Firmament, and receive a Prophets reward; yea, we shall receive a crown of glory that fadeth not away; Every soul won to God is as a new Pearl added to our Crown: O what a heavy account shall that man have to give, that must give an account for losse of souls; Either through idlenesse or negligence in his preaching, or not Gal. 6. 8. 1 Cor. 15. ult. 1 Pet. 5. 4. Mat. 24. 45, 46. Qui ludit in Cathedra, lugebit in Gehenna: Bish. *Hall.* Jer. 48. 10.

not preaching Christ savingly to his people; If one soul be worth a world, then the losse of one soul is a greater losse then the losse of the whole world; All bloud cries aloud (*Cain* could not endure to hear the voice of his brothers bloud) but none to the bloud of souls, for that death is to all eternity in hell fire.

Ezc.33.8.

Quest. But one main question must here be answered, before I leave this point; Seeing Ministers must preach Jesus Christ and the Gospel, whether then is it lawful for the Ministers of the Gospel to preach the Law, yea or no?

I answer, First, Negatively, None ought to be legal Preachers, that is, to preach salvation by keeping of the Law; (so farre we are all *Antinomians*) And for my own part, I know none but Papists or Popishly minded, that are Preachers of salvation by keeping of the Law: For we know and teach that *We are not under the Law* (that is, under the Covenant of salvation by keeping of the Law) *but under Grace*, Rom. 6.14 Col. 2.14.

Secondly, I answer positively and affirmatively, that the Law must be preached as a *Rule of obedience*, for so God

God requires as perfect and personall obedience in us believers, as he did in *Adam* in innocency (though we cannot perform it, nor are we bound thereto upon condition of life) for else the defect were no sin, as *Mat.* 22.37,38. God requires us to *love him with all our heart*, &c. which though we cannot perform, yet God requires it still in us that believe, and it is our sin if we fail therein: And hence it is that the Law was promulgated to the Jews, two thousand years after the Gospel was preached to *Adam*, and four hundred and thirty years after it was preached to *Abraham*; And thus Christ himself, *John Baptist*, and the Apostles preached the Law. Mat 5.17, 19. Mat. 3.8. Col. 3.5, 12.

2. Secondly, The Law must still be preached as a means to discover sinne, and convince men of their misery out of Christ; *As a Schoolmaster to drive us to Christ*, which is Gods ordinary way to prepare us to the receiving of Christ; For as the Brazen Serpent was set up, so was Christ set up; But that was only for those that were stung; So is Christ only for those that are stung with their sins; Thereby teaching us that legall humiliation, at least, is a preparation required ordinarily to the receiving of Christ by faith; Gal. 3.23. Joh. 3.14.

1 Kin. 19. 11, 12. faith; And thus God dealt with *Adam*, firſt he began with a terrible voice, and then with a milder; and with *Elias*, who had three legall preparations before God appeared in mercy to him; ſo likewiſe *Paul*, the Jaylor, and thoſe in *Act.* 2. had the Law preached to them before the Goſpel. The good Samaritan poured oyl and wine, but it was into wounds; We preach the Law that we might preach the Goſpel. And certainly, that will prove at laſt the beſt preaching that drives men to Chriſt, and he the beſt Preacher *Not that tickles the ear, but that breaks the heart*, to ſeek after Chriſt. Mens hearts are generally ſo hardened and ſecure, that the Word had need to come like a hammer, a fire or ſword, to wound and melt ſtony hearts; We had not need in theſe times to be the Sugar, and Honey, but the Salt of the world; We have more need of the voice of the Turtle, then the voice of the Nightingale, to make men mourn rather then to rejoyce. As *Hierom* wrote to *Nepotian*, When thou preacheſt, *Non clamores populi ſed gemitus ſuſcitentur; lachrymæ auditorum ſint laudes tuæ. Libenter vocem audio* (ſaith *Bernard*) *non qui ſibi plauſum ſed qui mihi planctum movet.*

Non quisures tetigerit, ſed qui cor pupigerit.

Hier. ad Nepot. Bern Ser. 59. Cant.

It

It is reported of one who preaching in *England, Scotland, France, Spain,* and other places, every where preached *Repent, Repent, for the Kingdom of God is at hand*; And there followed almost every where, *Delictorum pœnitentia, morum reformatio, omnium contritio, cessabant Blasphemiæ, alcæ, ludi,* &c. that is, men repented of their sinnes, reformed their waies, left off their blasphemies, dicings, *&c.* who converted thousands as is reported. Vincent. Ferer. Com. a Lap. in Lament. Hier.

It is also reported of one *Antoninus de Padua*; Who so moved the people with preaching the Law, that they smote their breasts in the streets, and with sighs and tears cryed out, *Misericordia Domine, Misericordia,* mercy Lord, mercy, *&c.* as they did, *Act.* 2. *Sirs, what we must do to be saved?* If you would know a good Preacher, said one, mark the people, whether their hearts be set on fire or upon laughter; If thou seest them merry, applauding the Sermon with *O quam doctus,* O what a learned eloquent man is this! *Scito concionem infructuosam esse,* know saith he, it is an unprofitable Sermon; *Sin vides tristes, percussos, meditantes,* &c. but if thou seest them sad, silent, deeply musing, *&c.* then it profits them. Ramizius

And

And daily experience ſhews us the only way to bring men to Chriſt, is to break their hearts, and make them ſick and ſtung with their ſins, and then they will more eagerly embrace Jeſus Chriſt a Phyſician to their ſouls.

Chap. XXXI.

An Exhortation to the Miniſters of the Goſpel to preach in ſuch a manner as they may win ſouls to Chriſt.

NOw follows the ſecond part of the Exhortation, *viz.* that Miniſters do not only preach the Goſpel, but that they preach it in ſuch a manner as the people may beſt come to the ſaving knowledge of Jeſus Chriſt, as *Paul* did in this Text, who did not only preach Jeſus Chriſt to them, but in ſuch a manner as that he might not make *the Croſſe of Chriſt of none effect*. And *Paul* prays that we may make the Goſpel of Chriſt, *manifeſt as we ought to ſpeak*, Coloſ. 4.4 which conſiſts of nine particulars.

1 Cor. v. 17
1 Cor. 2. 1, 3, 4
Non Rhetoricè ſed Apoſtolicè.
Non diſerta ſed fortia.

Firſt, That we preach Chriſt plainly and perſpicuouſly to the underſtanding of the meaneſt: It is the fooliſhneſſe of preaching

preaching that saves souls (though not foolish preaching;) As Rammes horns blew down *Jericho's* wals, when golden Trumpets could not have done it; *Moses* Serpent of brasse cured, when *Aarons* Calf of gold brought death; *Non quanta eloquentia sed quanta evidentia*, saith *Aug.* So that, if the people used to call *Ossum* a bone, he would call it so too; We are to be Stars and lights to give light, not clouds to darken the light, as do painted glasse windows in Churches; The Gospel of Christ is a mystery, and our understandings are blinde and weak, therefore we must drive (as *Jacob* did) according to the pace of our people; Christ taught them as they were able to hear it, and as they were able to bear it; And *Paul* professeth he had rather speak five words for edification, then to speak ten thousand words to work admiration.

Melius est ut nos reprehendant grammatici, quam ut non intelligunt populi, Aug. in Psa. 138

Isa. 28. 10.

Mat. 4 33.

Joh. 16. 12.

It is not want of skill, but the greatest art to make dark things plain; If we had the tongue of Angels, we could but communicate our notions to the understanding of another; That is the best glasse that shews the truest face, and not that which is most curiously wrought and set with Pearl; Clearnesse and Perspicuity

Optimus textuarius est optimus Theologus.

ſpicuity, is the grace of ſpeech. A learned Divine, being asked why he preached ſo plainly, and did ſo much dilate in his Sermons, knowing him to be of ſuch excellent abilities, *&c.* anſwered, he was a Fiſherman; Now Fiſhermen, ſaid he, if they ſhould winde up the net, and ſo caſt it into the ſea, they ſhould catch nothing, but when they ſpread the net, then they catch the fiſh; *I ſpread my net* (ſaid he) *becauſe I would catch the fiſh*, that is, I preach ſo plainly, and dilate ſo much in my Sermons, that I might win ſouls to Chriſt.

D. *Præſton.*

One brought Plate and ſilver ſpoons to a Countrey fair, Another brought wooden diſhes and ſpoons; poor countreymen coming to the fair, when they paſſed by the Goldſmiths ſhop full of Diamonds and Pearls, gold rings, and gliſtering Jewels, they looked and gazed on them, admiring at them, but ſcarce ever cheapned them, as being too rich for them, but they went and bought up the wooden ſpoons; Gay things in a Sermon, are only for men to gaze upon and admire, like *Ahimaaz* that ſaw a tumult, but knew not what it meant, but are of little uſe and benefit to their ſouls; It is the fault of many Miniſters,

2 Sam. 18. 29.

rather

rather to turn Artists then Divines, and to sore aloft with obscure Discourses, uncouth Epithites, of some cloudy pated Lycophroon, new-minted words and phrases, and all to work a vain admiration of them in the ignorant. τεχνολογεῖν non θεολογεῖν. 1 Cor. 1. 4. χαυνοφονίαι.

But *Paul* tels us, he came to preach Jesus Christ to them, and therefore he *Came not in excellency of Words, nor with entising words of mans wisdom, but with power*; As if he should say, Such preach with little power, nay they make the Crosse of Christ of none effect, they destroy Christ. 1 Cor. 2. 14.

The King of *Persia*, having sent to *Antalcidas* the *Lacedemonian* Captain a Garland of Roses, wonderfully perfumed with Spices, and other sophistications; He accepted of his love, but misliked the Present, and sent him word, *Rosarum odorem, Artis adulteratione perdidisti*, Thou hast marred the sweetness of the Roses, with the sweetnesse of thy perfumes. Ælian. Hist l. 14.

Alas what are our fine Flowers, strains and flashes of wit, but like gay weeds, and blew bottles to the good corn, or like the gaies to the matter in the book? *He that hath my word, let*

Jer. 23. 28. *him speak my word: What is the chaff to the wheat?* Alas we do but mingle our water with Gods wine. The new-born babe desires sincere milk, not stuft with motes and hairs of mans pretty fancie. The Infant you know is better nourished with the natural milk that comes from the Mothers breast, then with all other milk, though never so sweetned with sugar; And those Flowers are best and sweetest that grow in the Garden, and not in the Wilderneſſe. Fine words are but the gay clothes of Truth; Now Truth is like *Solomons* Spouſe, *All glorious within*, and needs not outward adorning to make her Amiable, but (as *Adam* in Innocency) ſhe is moſt Beautifull, when moſt naked; Or if ſhe doth appear in *Raiment of Needle-work*, it is more for *Majeſty then for gaudineſſe*.

1 Pet. 2. 2 ἄδολον λόγικον γάλα.

Caution. Not that we ſhould be rude and unſeemly in our ſpeech, but we ſhould have a care to clothe our matter with decent words, and not Barbariſm, (*Eſt aliqua frondium gloria*) The leaves give ſome beauty to the Tree. Good matter in an unſeemly language, is like a bright Taper in a ſluttiſh Candleſtick, or like a fair body in unhandome clothes;

clothes; *Truth* (saithone) *loves to be plain, but not sluttish: as she loves not to be clad in gay colours like a wanton strumpet, so not in lousie rags like a nasty creature. Aarons bells were golden, Dulcè sonantes,* sounding pleasantly, and not as sounding brass or tinkling cymbals. Pemble.

2. *Caution.* Nor yet (that we should be *Nimis verbosi*) to tantologize, batologize, and be nothing but words, like empty Orators, that have a flood of words, and a drop of matter; They speak much, and yet say nothing, because they say nothing to the purpose. Multa loquuntur, & nihil dicunt.

And as some delight in fine starcht phrases, curious words; So others take delight in speaking in unknown tongues, which the people understand not, which are at the best but like *A treasure concealed, or a fountain sealed*; as *Ptolomy* said to the LXXII of the word, till it were translated.) Others like the true Humanists that relish nothing but what is of man, and have the studies of the Scriptures in base contempt (as *Pemble* speaketh) who delight to deck their Sermons with humane writers (not Divine Authority) and with crabby quiddities and subtilties of

the Schoolmen, and with the Authoritie of the Fathers, in ſtead of preaching Chriſt; And are of the opinion of *Gerſon* (that wiſe and learned Chancellor of *Paris*) *They that*, ſaith he, *preferre modern Writers before the Ancient, are like Children that love raw fruit more then that which is ripe*; But we know, a Pigmy, if he ſtands upon a Giants ſhoulders may ſee further then he; Of whom we may ſay, Not as they ſaid of *Herods* Oration, *The voice of God and not of man*, but contrarily, *The voice of man but not of God.*

I deny not but there may be good uſe of Fathers and humane Writers, *&c.* as hand-maids to attend Divine Truths and give light to Truths already laid down in Scripture, as *Hagar* did attend her Miſtreſſe; Namely as probable Teſtimonies of dark and doubtful Truths, or any way to clear our judgements, or quicken our affections, as the *Iſraelites* did whet their ſwords at the *Philiſtims* forges, or as a man would ſee the Sun in a pail of water: As he anſwered well one that ſaid, *The Fathers are but as ſo many Feathers light and empty*; *Be it ſo* (ſaid he) *yet Feathers well faſtned to the arrow makes it flie*

the

the faster, and wound the deeper: But yet we must remember, that we ever use them with these three Cautions.

First, As *Witnesses*, not as *Judges*, nor as *Pillars* of our Faith; *Let not your ears*, saith one, *be nailed to the door of any mans Authority.* For Divine Faith must have Divine Testimony; As *August.* speaks of *Cyprian contra Cresc. cap. 32. Quod non convenit cum Scripturis respuo; Talis ego sum in Scriptis aliorum, & talis esse volo intellectores meorum,* that is, I regard not *Cyprians* Authority any further then it agrees with the Authority of the Scriptures. Eph. 2. 20. Mat. 11. 15. 3. 9.

2. Secondly, That we use them very sparingly, as sauce and not as meat, and making use of what they say, but hiding the Authors, except when it makes more for edification; As the Bees that gather honey from the flowers, they shew you the honey they have gathered, but not the flowers they did flie upon; Or as the Cows that feed upon the sweet flowers in Spring time, as the Cowslips, Daises and Primroses, and the like; They give you all their sweetnesse in their milk, but they show you not the flowers they feed upon. Attamen occultum redolent in lacte saporem.

3. Thirdly, Be ſure nothing be done for *Oſtentation*, but all for *Edification*, to clear the underſtanding, or quicken the affections; As the *Iſraelites* jewels were good in their Ears, but not when they made a God of them; We may wear or uſe jewels, but we muſt not make Idols of them.

I ſpeak not againſt uſe of Arts and Sciences, humane Authors and Tongues, which are great helps to open the Scriptures, but the abuſe; I know well, *If the blinde lead the blinde, both will fall into the ditch*; And truly we cannot ſay of many in our daies, *Much learning hath made them mad*; But, *want of learning hath made them bold and proud*; Of whom I may ſay, as *Paul* ſaid, a Neceſſity is laid upon them (for perhaps they know not elſe how to live) but yet (if not gifted, and called) wo be to them if they preach the Goſpel.

There are five helps to enable us to preach Chriſt plainly and clearly.

1. Competent Learning, *Art thou a* Joh. 3.10. *teacher in Iſrael*, ſaith our Saviour, *and knoweſt not theſe things?* A Blinde Seer is a Soleciſme; But he that hath not an eye to ſee, may have an hand to work; Such may be fit for the flail or rake, but not

not for the Pulpit; Some, like young *Eliphaz* begin so rawly without being well stored, that they are soon spent, like green wood that smothers away into smoke and darkness; And how can they expect it otherwise? (saith one) except God should increase that little oil in the cruse miraculously, as he did the widows; Such as are over-hastily ripe like *Jonas* Gourd, that grew in a night, and withered in a night, likely they quickly wither; And though like young *Eliphaz* they may be full, yea ready to burst if they vent not, yet it is but with winde; *They sow the winde* Hos. 8. 7. *and reap the whirlwinde.* But a Minister like a good Housholder, should not content himself with a few baskets full of broken meat, but should be able to bring forth out of his treasure both new and old; And at least should have a competent measure of skill both in the Tongues and Arts, which are as Keyes to unlock the Scriptures: Skill in the Originals is required, because else we shall see with other mens eies, and take all upon report and trust; but then when we our selves can understand the meaning of the Originals, we may say, as they to the woman, *Joh.* 4. 42. *Now*

we believe, not because of thy sayings, but because we have seen him our selves, &c.

But especially there is required skill in Arts and Sciences; For Tongues without Arts are but empty vessels, meer sounds: And if the best skill in Tongues made the best Divines, then a Jew or Grecian might be the best Expositors of the Scriptures; But whether is better, the vessel or the liquor contained in it? the box or the jewel in it? the apparel or the man?

2. The second help to preach Christ plainly and clearly, is to be mighty in the Scriptures; *All Scripture,* saith *Paul,* 2 Tim. 3. 15, 16. *is by inspiration from God, and is profitable to make the man of God perfect, yea wise to salvation.* Arts and Sciences and humane learning may have their use, but the Eph. 2. 20. Scriptures are the *Fountains* and the *Foundation* we must build upon; There is more light in the Sun then in the Stars, and more water in the Fountain then in the streams, and more Honey in a barrel of honey, then in a few scattered flowers: Now it is good digging for Gold in the mines of Gold; Besides that we finde by experience, much reading is wearinesse to the flesh, and doth

doth often disturb us, more then profit us, according to the golden saying of *Seneca*, *Distrahit animum librorum multitudo*; And of *Corn. Agrip. de van. Librorum multitudo Onerat discentem non instruit*, that is. Much reading doth but breed much distraction. *Some men are too curious*, saith one, *to pry into all Books whatever, and never think they know the Truth, till they know what all men say of it*, and yet perhaps they are then as farre to seek as they were at first. Seneca.

3. The third means to preach Christ clearly and plainly, is to be much in Meditation, & to make use of thine own understanding, or thou canst hardly be a clear Preacher. *There is no greater impediment of our learning*, (saith learned *Pemble*) *then so to make use of other mens parts, as to neglect our own.*

4. The fourth means is to be diligent to handle the Fundamental Points of Religion by way of Catechising (plainly and briefly to the ignorant) Lay a foundation sure, before you begin to build; Thus Religion will be made more pleasant to them, to see the beginning and end of Divine Truths, as *Moses* upon Heb. 5. 12. Heb. 6. 1.

on the top of Mount *Nebo* saw all the Land of *Canaan*, or as men see Countries in a Map. This seems too low service for our learned Rabbies; But in truth it is the noblest and hardest work to lay the Foundation well, and fit for a skilfull Master-builder to undertake, and makes a well-grounded people.

1 Cor. 3. 10.

5. Fifthly and lastly, Study to know the state of thy Flock, that thou maiest apply thy self accordingly in thy teaching, as the eye in the head overvieweth all the other parts, and seeth what is most necessary and convenient for them.

I have been the larger in this particular, because it seems chiefly to be intended by the Apostle, who pressed both in the words going before, and which follow after, that we preach Christ plainly, and not in excellency of speech, or enticing words, 1 *Cor.* 2. 1, 4.

CHAP.

Chap. XXXII.

Eight other means how to preach Christ, that Ministers may win souls to Jesus Christ.

2. Painfully.

2. NOw a second thing required in the manner of our preaching the Gospel of Christ, so as to win souls to Christ, is, To preach Christ *Painfully*; To be labourers not loiterers, to spend and be spent for them, to be like a candle that wastes and consumes it self to give light to others.

Which consists in two things;

1. In painfull labour in our Studies, for our publick work; To provide as *David* did for the house of God, even with all our might; To put to the *Brest* and the *Shoulder*, which was the portion allotted for the Priests: So *Paul* bids *Timothy*, *Give attendance to Reading, meditate on these things*, and *Give thy self wholly to them*; A Minister must be like the painfull Bee, that flies from flower to flower to gather honey, and though she finde the honey in the flowers, yet she works it out by her own labour, and so it is rather her the honey of the

1 Chro 29. 2. Exod. 29. 27. 1 Tim. 4. 13, 14. 1 Tim. 2. 3. 4. Act. 6. 2, 3, 4.

the Bee then of the flowers. But we must not be *Translators*, like Drones that steal the honey out of the Hive already gathered, for this were to wipe the sweat off from others brows, upon our own brain; And God will blesse our endeavours but not our idlenesse; Nor must we make any thing serve the turn, to fill the hour; Not two or three hours on Saturday-night, when God wrought six daies for our example; *Cursed be he that doth the work of the Lord negligently. Woe to all evil beasts, slow bellies*; And, *Woe to the Idol-shepherds that feed themselves and not the Flock.* But especially woe to those who are worse then idle Drones which though they are ready to burst with honey, but not with work, yet do not sting the painfull Bees, though lazie yet without a sting; But not long ago, this was offence enough, to be a diligent Preacher, they casting as evil an eye upon such men, as ever *Saul* did upon *David*, because their *Diligence* did condemn their *Lazinesse*. This is so great and difficult a work, that *Paul* saith, *Who is sufficient for these things?* Yea *Augustine* saith, *It is a burthen too heavie for the shoulders of Angels to bear.* O how have men spent

Jer. 48.10.

Ezek. 34. 2,3.

Onus Angelicis humeris formidandum. *Aug.*

ſpent themſelves, waſted their lungs and lives in this laborious work? which far exceeds the greateſt bodily labour, being the labour of the minde, the diſtraction of the brain, *&c.* O what wonderfull pains have the Fathers and modern Writers taken in ſtudying and preaching? What huge Volumes of *Auguſtine*, *Ambroſe*, *Chryſoſtome*, *Calvin*, &c. are yet extant, as Monuments of their unwearied pains? May they not check our Idleneſſe, and make us bluſh? It is true the body muſt be regarded, we may uſe cruelty to a beaſt, and be ſelf-murtherers; God requires of us no more then we are able. But I believe rather generally we are too indulgent; It was a noble ſaying of Dr *Reynolds*, who by reaſon of great ſtudy had contracted a ſickneſſe, his friends perſwaded him to moderation, and not to loſe life to get learning, *Non perdere ſubſtantiam propter accidentia*, and he anſwered ſmiling, *Nec propter vitam vivendi perdere cauſam.*

2. As a Miniſter muſt take pains in his ſtudies, ſo likewiſe in the Pulpit by diligent and laborious preaching; *Loveſt thou me?* ſaith our Saviour to *Peter*, *Then feed my ſheep.* And *Paul* exhorts Joh. 21. 15

Timothy;

2 Tim. 4. 2 1 Pet. 5. 2. Act. 20. 28 Isa. 28. 20.

Timothy; Be instant, stick close to the businesse, *Preach the Word in season and out of season*, εὐκαίρως ἀκαίρως, in a good season, (which I conceive he means the Lords-day, being the particular season appointed for the preaching of the Word) and out of season, that is, at other seasonable times, besides that set time, as occasion is offered, taking all opportunity of doing good. Indeed

1 Tim. 5. 23.

St *Paul* bids *Timothy*, *Drink a little wine for thy stomack sake*, because he had drunk more water then did him good, living amongst those luxurious *Ephesians* that drunk more wine then did them good: And yet you see though he bids him drink a little wine for his stomacks sake, he bids him not preach but a little for his healths sake; For we cannot be spent better then thus, *To waste our selves to save the souls of others*. It was the speech of Bish. *Jewel* unto a Gentleman that met him going to preach, and saw him so feeble, advising him to turn back again; But he answered him, *Oportet Episcopum concionantem mori*; that is, A Bishop ought to die preaching; And so he did, for soon after Sermon, by reason of sickness, he was forced to bed, and never came off

Modicè hoc est medicè. Non ad voluptatẽ, sed ad necessitatem. *Cor. à Lap.*

off his bed again; It was *Augustines* his wish, that Christ might finde him at his coming (*Aut precantem aut prædicantem*) either praying or preaching; Mr *Calvin* also being much weakned in body, by his great pains in the work of the Ministry, said, *Would you have the Lord when he comes, to finde me idle? O blessed is the man,* saith our Saviour, *whom his Lord when he cometh shall finde so doing,* that is, *Giving them their meat in due season.* Alas our time is short and precious, we have not long to work though we would; *Night cometh when no man can work*; Think with thy self every Sermon thou preacheſt, This may be the last Sermon that ever I shall preach; Therefore whatever thou findest in *thy hand to do, do it with all thy might. I think it meet,* saith *Peter, so long as I am in this Tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must lay down my tabernacle.* Christ died and bled, and wept for souls, and shall not we sweat for souls? O consider often, what a fearfull thing is it to be guilty of the bloud of souls, as we heard before. One reports that in a Synod of the Clergy at *Paris* 1128. one appointed to make a Sermon, was

Mat. 24. 45, 46.

Eccl. 9. 10.

2 Pet 1. 13, 14.

Clarks mirrour, p. 127. exam. 10.

was much troubled what Text to take; The devil appeared to him, and told him he needed not to be troubled about that; *The Princes of hell* (said he) *salute you, O you Princes of the Church, and gladly give you thanks, because Through your negligence so many souls go down to hell* (A dreadfull saying.) Shall we prefer our idleneſſe before the ſalvation of the peoples ſouls? What pains did *Jacob* take in feeding of his flock of *Sheep*? He regarded not the heat of the day, nor cold of the night, nor the want of his ſleep, *Gen.*31. Remember the woes denounced againſt idle and Idol-Preachers by the Prophets; And by *Paul*, *Woe be to me if I preach not the Goſpel*; It may be on our death-beds we will cry out of loſſe of time, that we were all day long in Gods vineyard, and almoſt all the day idle, or took no pains to what we might have done. Its true, all have not abilities alike, but our beſt indeavour is required and accepted, *If there be a willing minde it is accepted according to that a man hath, and not that he hath not:* He that had but two talents and wrought with them, was accepted, as well as he that had five; Only the *ſlothfull ſervant* that hid his talent in a napkin, was condemned.

Ezek 34.2
Zec 11.17
Jer 48.10.
2Cor 8.12

Thirdly,

Thirdly, Ministers must study to preach profitably such things as are able to make them wise to Salvation; Not froth instead of food, like those Prophets that propheſied *Vain and foolish things to the people*, Lament. 2. 14. feeding them with *empty husks* instead of the *Bread of life*; Not empty clouds, which when we see, we say, A shower cometh, but behold instead of a gracious shower, perhaps a stormy tempest, or at best clouds without water, unsavoury salt, trees without fruit, shadows in stead of substance; Children crying for bread, they give them a stone; and for fish, they give them a serpent. But we must feed them with bread of life, wholsome food, such as may nourish. We must feed them *with sincere milk, that they may grow thereby*, 1 Pet. 2. 2. and not *with foolish questions, genealogies, contentions, &c.* Tit. 3. 9. *Which are unprofitable and vain; I kept back nothing* (saith *Paul*) *that was profitable for you*, Act. 20. 20. *Let all be done to edification*: The most profitable Sermons are the best Sermons, and he is the best Preacher that doth most good, and winneth most souls to Christ: And this is the end of all gifts, to profit with them, and therefore we 3 Profitably. 1 Cor. 12. 7.

Cor. 14 12. 19. we ſhould ſtudy to *Excel in gifts, for the edifying of the Church*; *I had rather*, ſaith *Paul*, *ſpeak five words to teach and edifie, then ten thouſand words in an unknown tongue* (ſo as the people could not profit) *Where the dead carkaſſe is, thither will the Eagles reſort*, ſaith our Saviour, which is their food; So where there is nouriſhing food for their ſouls, thither will hungry ſouls reſort. Think not what pains thou takeſt, but *Cui bono?* whether thy pains be profitable for the people; for a man may preach *Painfully*, and yet very *Unprofitably*; and then, as he that ſweareth vainly taketh Gods *Name in vain*, ſo he that preacheth *unprofitably*, taketh *Gods Word in vain.*

Mat. 24. 28.

And yet ſometimes a Miniſter may take comfort, and ſhall have his reward, though his people be not gathered; *I* Eſa. 49. 4. *have laboured in vain*, &c. ſaith *Iſaiah*, Eſa 6. 9 *yet my reward is with the Lord, and my work with my God*; Sometimes we are 2 Cor. 2. 16 ſent to be the *ſavour of death unto death, and to make the heart of a people fat*, &c. and to ſhut their eyes, *leſt they ſee with their eyes, and hear with their ears, and underſtand with their hearts, and convert and be healed*; Some are ordained of old to damnation, which will never profit,

no

no not if the Prophets, Apostles, or Jesus Christ himself were their Preachers, As all showers will never make a thorn, or a rock fruitfull; But evil men not ordained to eternal life are rather worse and worse, as the Sun that softens the wax hardens the clay, and shining upon flowers makes them smell the sweeter, but shining upon a dunghill makes it stink the more; Or as the rain that fals upon the gras, makes it grow the more, but falling upon briers and thorns it makes them grow stronger and greater; yet if they perish not through our negligence we shall not lose our reward. St *Augustine* makes this resemblance; Suppose a *Blackmore* and another man comes to a Barbers shop to be washed; The Barber takes equal pains with both; The one is made whiter, the other blacker, yet the Barber is equally paid. There is *Cura officii*, Care of duty that belongs to us, and *Cura eventus*, Care of Successe that belongs to God. Alas it is not our work to convert souls, but Gods; We may sow the seed, but God must give successe; *Rebecca* must cook the meat, but *Isaac* must give the blessing; *Moses* may hew the Tables, but God must write the Law; We may

Weems Cer. Law

In cœlo cathedrà habet qui cordamovet, *Aug.* Si non ſit intus qui docet, inanis ſtrepitus noſter.

carry the bottle, but it is God that gives the wine; we may ſpeak words, but it is God that gives grace; *Paul* is nothing, *Apollos* is nothing, *but God muſt give the increaſe.*

4 Faithfully. 1 Cor. 4. 2

Fourthly, Miniſters muſt preach Chriſt *Faithfully*; *He that hath my Word, let him preach my Word faithfully*, Jer. 23. 8. As Stewards and Ambaſſadours muſt do their Maſters meſſage faithfully:

Eze. 13. 22 Ezek 2. 7. Jer. 1 7, 8

1. Not to call evil good nor good evil, making the heart of the righteous ſad, and ſtrengthning the hands of the wicked.

2. Not to ſuppreſſe or omit any needfull truths or reproofs out of fear or favour; As *Nathan* was faithfull to *David*, when he told him ſo plainly of his ſin of Adultery and Murther; And *John* to *Herod*, when he reproved him for his inceſt with *Herodias*; And *Elias* to *Ahab*, when he told him, *It was he and his fathers houſe that troubled Iſrael*; Yea *Balaam* himſelf ſaid, *The Word that God putteth into my mouth, that will I ſpeak.*

Nu. 22 38 Jer. 6, 14. Jer. 13 17 Ezek. 13. 11, 19.

3. Not to preach pleaſing things out of flattery and deſire to get favour, when like falſe glaſſes they repreſent not a true

true face; As those that told *Dionysius* his spittle was as sweet as honey; And those that flattered *Cæsar* that told him his freckles in his face were like the stars in the firmament; Flattery undid *Ahab*, *Nero*, *Herod*, *Alexander*, &c. These are the undoers of the souls of the people, like evil Chyrurgions that skin over the wound but never heal it. Especially at their deaths, O then especially take heed of daubing them over with untempered morter, and so the poor man is in hell, when he thought to have been in *Abrahams* bosome. This sin will lie heavy upon a Ministers conscience when he lies a dying. *Will you lie for God, or talk deceitfully for his cause?* saith God, *Job* 13.7. Jer. 6.14. Lam. 2.14 Jer. 23.17

Fifthly, Ministers must preach Christ *Zealously*, with intention of affection, and of speech. *Cry aloud, spare not, lift up thy voice like a trumpet, shewing my people their transgressions, and the house of Jacob their sins.* Though we need not *Boare*, Bellow out, yet we must *Acriter urgere*, Rebuke sharply, and clothe the matter with suitable expressions, as apparel to fit the body, and the season; When the holy Ghost came upon the Disciples, in *Acts* 2. *Fire sat upon their* 5 Zealously. Esa. 58.1. Esa. 40.8 Tit. 1.5. Act. 7.51. Act. 2.3,4

tongues: And the Angel touched *Isaias*
Isa.6.6,7 tongue with *a cole of fire*, it was not dipt in water; And the two Witnesses,
Rev.11.5. *Fire came out of their mouths. Elias* was a man made up of heavenly fire, and for his zeal was carried up in a fiery chariot into Heaven; And *Jeremy* professeth, That the *Word was like a fire within his bones*, Jer.20.9. Gods Word is compared to fire, and a hammer, *Jer.*23.29. *Is not my Word like a fire, saith the Lord? and like a hammer that breaketh the rock in pieces?* And it is compared to a sharp *two edged Sword, piercing even to the dividing asunder of soul and spirit*, &c. *Heb.* 4.12. Therefore we must so use it, as it may heat the coldest heart, break the stony heart, and cut and fetch bloud from the hardest heart.

Eph. 5.14 Alas natural men are in a dead sleep,
Isa.6.9. and many godly are in a lethargy, and in a snorting sleep, as the wise Virgins were, and had need be awakened with a loud voice; Especially considering, our message is of so great importance: But this is a fault of Ministers now a dayes, who love not to have their tongues *Tipt with fire*, but *Dipt in water*, not to be a *Hammer* or a *Sword*, but a *Reed shaken with the winde*; They love

love not to be the *Salt*, but the *Sugar* and *Honey* of the world *(The Salt hath loſt its ſavour)* And the reaſon is, becauſe men will not endure it, but are ready to gnaſh their teeth at ſuch preaching, and call it malice, *&c.* when as indeed it is the greateſt love that can be: As if a mans houſe be ſet on fire, we muſt not ſpeak ſoftly as loth to awaken him, Sir, your houſe is on fire, *&c.* Cry aloud, ſpare not, ſave them with fear, *pulling them out of the fire*; He is the beſt Chyrurgion or Phyſician, not that puts his Patient to leaſt pain, but that cures and heals; Not he that is moſt *pleaſing* but moſt *profitable.* Yet alas men cry out of ſuch Preachers, as fiery fellows (like the fiery Diſciples, that ſaid, *Command fire from Heaven*) The man is mad, now he rails and vents his malice, *&c.* And their beſt language is, It is his paſſion, the man is angry; Like the widow while her oil increaſed the Prophet was a good man, but when ſhe thought he ſlew her ſon, then ſhe cries out, *Art thou come to call my ſins to remembrance, and to ſlay my ſon? What have I to do with thee?* Indeed anger may be a ſin, when it is againſt the perſon of another, but not when againſt

A&. 7.51

Jude 23.
Zach. 3.2.

1 King. 17 18

his ſin, keeping bounds, ſo it is our duty to be angry; As *Pauls* ſpirit was whetted and ſharpned, *Act.*17.16. And how bitter was he againſt *Elimas* the Sorcerer, *Act.*13.10. *O full of all ſubtilty and of all miſchief, thou childe of the devil, thou enemy of all righteouſneſſe*; So likewiſe St *John*, Mat.3.7. *You generation of vipers, who hath forewarned you to flee from the wrath to come?* Yea our bleſſed Saviour himſelf, how bitter was he againſt the Phariſees, *Mat.*23.33. *Ye Serpents, generation of vipers, how can you eſcape the damnation of hell?*

6 Lovingly. Sixthly, Miniſters muſt preach Chriſt *Lovingly*; Take heed our own paſſions mingle not with our zeal, that we vent not them to diſgrace others, or eaſe our own venemous ſpirits; Excellent is the ſpeech of *Bullinger* in his Preface before his Decads, *Abſit ſel amaritudinis, & petulantia*; *Sit objurgatio Prudens, potius quam Audax*; *Ardeat non Ira ſed Spiritus vehementia*; *Et Scelus, potius quam Scelerati perſonam, perſequi.* We were gentle among you, ſaith *Paul*, as a nurſe cheriſheth her children, and we exhorted you as a father doth his children. Zeal and love may ſtand together; For zeal is nothing but the bloud

1 Theſ.2. 7,11.

bloud and spirits of love; As *Moses* loved the people, and prayed for them, and wished to be rased out of the book of life, for their good; yet so zealous was he, that he made them drink the powder of the Calf that they had made, *Exo.* 32. But take heed of that same πικρὸς ζῆλος, bitter zeal complained of in *James* 3. 14. when strange fire is mingled with Gods fire.

Caution. Yea it is good, not only to come with love in our hearts, but to use expressions of love in our speeches; As Bees that carry honey in their mouths, as well as a sting about them; And pils are wrapt in Sugar; Thus our blessed Saviour wept over them in *Jerusalem*, when he said, *O that thou hadst known in this thy day the things that belong to thy peace*; Weeping tears are the bloud and spirits of love; By this he shewed how he was affected with their misery; His eyes were glazed with tears, that they might be as *Looking-glasses* to view the bowels of compassions that lay at his heart; As when he wept for *Lazarus*, they said, *Behold how he loved him.* So likewise *Paul, I tell you it weeping* (whiles my pen is going, mine eyes are weeping) yet I tell you it, *Their end is damnation*; Lu. 19. 41. Phil. 3. 19

And

And *Ieremy*, if you will not hear, *My*
Jer. 13. 17 *ſoul ſhall weep in ſecret for your pride.* Miniſters are indeed the ſalt of the earth, but we do not uſe to ſet on nothing but ſalt on the table, though we ſprinkle every diſh with ſalt. One reports of *Pharaohs* daughter, that ſhe had a Fiſtula in her breſt, and would admit none to touch it; The Chyrurgeon got leave to cool it, waſhing it with a cloth, *&c.* and ſo having a penknife ſecretly hid, he opened it, and ſo he cured the diſeaſe; *It is love that edifieth.*

7 Wiſely Mich 3. 8 2 Cor. 12. 16

Seventhly, Miniſters muſt preach the Goſpel *Wiſely*. I am full of power by the Spirit of the Lord, and of *Judgement*, ſaith *Micah*: I catcht you by *Craft*, ſaith St *Paul*; As Fowlers by craft catch birds, and Fiſhermen fiſhes; A bleſſed craft indeed that catcheth ſouls; *He that winneth ſouls is wiſe*, ſaith wiſe *Solomon*, Prov. 11. 30. This wiſdome muſt appear in three particulars.

1. To put difference between perſons and perſons, for though we may reprove all, great as ſmall, yet not after the ſame manner; Reproof is a degree of puniſhment or correction, and therefore

re not to be given to all in the same
nner; *Rebuke not an Elder, but ex-*
rt him as a Father. Is it fit to say to a 1 Tim. 5. 1.
ing, thou art wicked, or to Princes, ye Job. 34. 18
e ungodly? saith *Iob.* And yet Mini-
ers may reprove Kings for their un-
odlinesse, as *Nathan* did *David*; But
must be done with great reverence
d respect to their persons; As *Na-*
an bowed himself to *David* when he
proved him; And *Ioab* also in his re-
oof of *David*, 2 Sam. 24. 3.

2. Our wisdom must appear in put-
ng difference between sinners and sin- Gal. 6. 1.
ers: Some sin of weakenesse and some
wilfulnesse, Those that sin of weak-
esse we must restore with a spirit of
eekenesse; We must not break a bruised
eed; *Of some have compassion making a* Mat. 14. 31
fference, saith *Iude ver.* 22. Our Lord 1 Cor. 9.
hrist bare with *Peter* in his weakenesse 19, &c.
when he deserved to have been left to Rom. 5. 1.
imself) and took him by the hand
ying, *O thou of little Faith, wherefore*
dst thou doubt? And when the Disci-
les slept, *Mat.* 26. 41. *The Spirit*, saith he, Tit. 1. 13.
willing, but the flesh is weak. Those Acts 13. 10
hat are bold, proud and obstinate sin-
ers, those we must rebuke sharply,
ἀποτόμως) cuttingly; Some are like
nettles,

nettles, the gentler they are handled the more they ſting; Or like lime, the more water you throw on them, the more they burn. Again, ſome ſins are ſecret, which we muſt reprove them ſecretly; *Tell him between him and thee*; But ſome are more open which may be rebuked more openly, yet ſo, as (if we can) to hide the perſon and diſcover only his ſin, aiming at his *Reformation*, not his *Defamation*; It is great wiſdom to know when to mourn, and when to dance, when to uſe oil, and when vinegar, when to uſe a ſearing-iron, and when a ſear-cloth.

Mat. 18. 15. John 4. 16. 1 Tim. 5. 20.

3. Our wiſdom muſt appear, In readineſſe to acknowledge what is good in them, the more eaſily to win upon them (though never to flatter them.) So *Paul*, 1 Cor. 9. 20, 22. *To the Iew I became a Iew, that I might gain the Iews, to the Weak I became Weak that I might gain the Weak, &c. I am made all things to all men, that by all meanes I might gain ſome*; that is, in matters indifferent that may be done or not done with a good conſcience: *Thou art not farre from the Kingdom of Heaven*, ſaith our Lord Chriſt to the young man: And *Paul* to *Agrippa*; *Believeſt*

Quantum licet, as *Eſtius*.

Mark 12. 34.

lievest thou the Prophets? I know that Acts 26. 27, 28.
u believest, &c.

8. We must preach Christ *Sincerely*, 8 Sincerely.
ming only at his glory, and not our
n applause to advance our own cre-
; As *Joab* when he was ready to take
bba, sent to *David*, saying, *Come*
n and take it (least the glory should
ve been attributed to himself) We
the friends of the Bridegroom, we
st not sue for our selves (as *Samsons*
kes-man wooed for a wife for him, Iudg. 14.
d took her to himself) but for the 20.
idegroom; *We preach not our selves,*
ith *Paul*, *but Jesus Christ, and our*
lves your servants for Christs sake, 2 Co.
5. *He must increase, but I must decrease,*
d in this I rejoyce, saith *John*. This sin
vain-glory sticks very close to the
est of us; *Paul* himself was subject to
exalted above measure; You may ea-
y empty a vessel of water, but not of
ir; This Flie loves precious ointments;
his Serpent will creep into Paradise, Cætera vitia in malè factis sunt cavenda, Superbia verò in bonis, *Aug.*
midst the trees of pleasure; Corn
ough never so well fand, when sown,
ill come up with chaff; The envious
an, though we sow good seed, will be
wing tares: Other sins are to be shun-
ed and taken heed of in things that
are

are evil, but pride in those that a good. Nay the better our parts a gifts are, and the better our performa ces come off, we are the more subje to be proud of them; As the fineſt clo is moſt ſubject to moths, and men a ſooneſt poiſoned with ſweet flowers It is rare to be eminent in gifts and hum ble. Although ſometimes we ſee th moſt empty, moſt bold, proud and co fident, like the light chaff that ge above the wheat, and full ears of cor and boughs laden with fruit, han down their heads, as it were with mo deſty, when the empty boughs an ears that have little or no corn in them perk up above their fellows.

Rarum eſt in multis præcellere, & multum deſpicere. Lev. 2 11.

But remember *No honey was offered in Sacrifice*, becauſe though it was ſweet yet it would bubble up; And were thy duties as ſweet as *Honey*, yet if they bubble up with pride, they are not acceptable; Nay the better the Ser mon, and the more pains thou haſt ta ken, if proud of it, the greater is thy ſin, becauſe thou robbeſt God of the more glory; And it proves but great pains to purchaſe great miſery. It was a noble and excellent ſaying, *Melior eſt humilitas in malis, quàm ſuperbia in bonis*; that

that is, *A man were better fall into a sin, and be humbled after it; then to do a good action, and be proud of it.* If we could trust God with our credit, name, &c. and seek his glory, he would honour us; *Those that honour me I will honour* (even here so far as he sees good for us, and in Heaven eternally.) But on the contrary, *God will stain the pride of all glory, and turn our glory into shame. As to eat too much honey is not good*, saith *Solomon* (because it turns into gall and bitterness, yea breeds choller and many diseases) *So for a man to seek his own glory is not glory*; Why? because God turns it into shame and infamy. Esa. 23. 9. Prov. 25. 27.

In the last place, If we would preach in such a manner as to win souls to Christ, then we must preach Christ *Exemplarily*; In holy conversation, that life and doctrine go together, and do not crosse each other; *Be thou an Example to the flock*, saith *Peter*. We must say as *Gideon* to his souldiers, *Look on me, and do likewise*; We must not binde heavy burthens upon other mens backs, and we our selves not touch them with one of our fingers, as did the Pharisees; The Priests had on their brest-plates *Urim* and *Thummim*, because they were not 9 Exemplarily. 1 Pet. 5. 3. Iudg. 7. 17

not only to give *Light of direction* by teaching, but also to be a *Patern of Perfection* in their practice; They had also upon the fringe of their garments *Bels and Pomegranates*, typifying their sounding doctrine, and their fruitfull life; but if there be nothing but *Bels* and no *Pomegranates*, they may make a noise, but it will be like sounding brasse and tinkling cymbals; And the Disciples when the holy Ghost came upon them, had *cloven tongues* (as it were) *fingers on their tongues* to teach them that their words should be their works; It was the mark of a bad man, but it is the note of a good Minister, *To speak with his feet, and teach with his fingers*; He must be *Tota vox*, not *Vox & præterea nihil*; That is, He must be all voice, all preaching, and not nothing else but voice; Let the people; *As we have heard, so we have seen*; The people should see the Preachers voice acted in his conversation.

D. *Plaif.*

Pro. 6. 13.

Like the Angels that had *wings* and *hands* under their *wings*, Ezek. 1. 8.

1. Ministers are called Angels, because (perhaps) we should be as Angels in our lives, in comparison of other men; But if Angels fall, they turn devils. We are called *Stars* which are the Ornaments of the Heavens, because we should

should be the Ornaments of the Church, but if we be spotted and blemished with sinfull lives, we are not the *Stars*, but *Stains* and blemishes of the Church. O then let our care be to be holy as Angels are holy, yea as God is holy, *In all manner of conversation*; walking with God in our Closets, in our Families, in our Words and Speeches; Not given to fooliſh talking and unseemly jeasting, but sober, and gracious, our lips dropping as an honey-comb, forgetfull of injuries, slow to anger, patient in afflictions, ready to do good to all, but harmfull to none, and companions of them that fear the Lord. We are as a City set upon a hill, our converſation is narrowly looked into; A little spot is soon seen, a little hole soon spied in our coat; yea if there be none, they will make one if they can (As *Plutarch* observes) The least blemish in the face, be it but a wart, is more perspicuous then deformed scars in the rest of the body; For a scar in the body may be covered with garments, but a mole in the face is apparent to us. Therefore, *Let our light so shine, that men may see our good works, and glorifie our Father which is in Heaven.* Mat. 5. 16

2. We are called to draw neer unto God, and he with God as it were in the Mount, as *Moses* was, therefore we had need be very holy; *I will be sanctified of them that come near me*, Lev. 10. 3. It was written upon *Aarons* fore-head when he stood before the Lord, קדש ליהוה *Holineſſe to the Lord*; And no man that had any blemiſh could be made a Prieſt. When *Joshua* the high-Prieſt ſtood before the Lord, he was then commanded to put off his filthy garments; Unclean hands are unfit to carry Gods Ark; Alas, who are we to ſpeak to God and live? Much leſſe to ſpeak from God to the people, that they may live? When God appeared in his holineſſe, *Woe is me*, ſaid *Iſaiah*, *I am undone, becauſe I am a man of unclean lips, for mine eyes have ſeen the King the Lord of hoſts*, Eſa. 6. 5, 7. He was afraid to look upon God, till God ſent an Angel to him that ſaid; *Thine iniquity is taken away, and thy ſin is purged*. How holy had they need be that draw neer to an holy a God? *Who can dwell with everlaſting burnings?* (that is, have communion with the holy God) Surely none other but *He that walketh righteouſly*. Hence the Prieſt in the old Law, was no

Medius inter Deum & populum debet eſſe ſimilimus, *Rain.* Panth. Levit. 21. Zech 3. 4.

Eſa. 33. 14. 15.

to go up by steps unto the Altar, least his nakednesse should have been discovered thereon, *Exod.* 20. ult. and they were appointed linen breeches from the loins to the thighs for the same end, typifying how holy we ought to be that draw near unto God, that no filthy nakedness do appear. Exod 28. 42, 43.

3. Then indeed we preach with Authority, when we practise that our selves which we preach to others; As our blessed Saviour *taught with authority, not as the Scribes,* because he *did and taught*, Act. 1. 1. He taught by Example as well as Precept; *Learn of me,* saith our Lord Christ, *that I am meek and lowly*; So *Joh.* 13. 15. when he washt his Disciples feet, *I have given you,* saith he, *an example, that you should do as I have done unto you*, &c. Then is there life in our doctrine, when there is doctrine in our life; And likely, *That which comes from the heart, goes to the heart*, and (ordinarily) affects more then all studied phrases and rhetorical flourishes. Why did *Herod* reverence *John Baptist*, but because he was a just man and holy in his conversation? For holinesse is venerable; *Godlinesse with power is full of Majesty*: This made wicked Mat. 6. 20

Id eum imperio dicitur, quod prius agitur quàm dicitur. Suadet loquentis vita, non oratio.

ked *Saul* so reverence the Prophet *Samuel*; (He was afraid of him) And *Ahab* reverenced *Elijah*; And *Jonah* stood in awe of *Jehoiada*, and was restrained from much wickedness, so long as *Iehoiada* lived; Yea a childe or poor man-servant or maid-servant in a Family, have a throne set up in the heart of a wicked master, father, *&c.* But on the contrary, our words have little power with the people, when our lives are contrary, as the Scribes and Pharisees taught with little authority, because *They said, but did not. Words blush where deeds fail; Physician heal thy self; Thou that sayest a man should not steal, dost thou steal?* saith the Apostle, *Rom.* 2. Suppose a man should smite another with a wounded arm, alas he would smite but faintly, because while he smites another, he bleeds himself. Mr *Dyke* on *Philem.* tels a story of *Lucian* an Apothecary, who made himself ridiculous by selling a Medicine to cure the Cough in others, but could not cure himself. And surely such a man that reproveth another of what himself is guilty of, foameth out his own shame, *Iude ver.* 13.

Dicta factis deficientibus erubescunt.

Quid verba audiã? facta non video.

4. A bad life makes men loathe the wholsome

wholsome Truths taught, though never so excellent; As a man loaths good and wholsome meat when it comes out of a foul dish, or as we loathe the light of the candle when set upon a sluttish candlestick: Thus *Elies sons made the people abhor the offerings of the Lord by their wicked lives*, 1 Sam. 2. 7. The *Lacedemonians* when one deboist in life stept up and gave good counsel, they would not receive it, till another of a grave carriage stept up and gave the same counsel, and then they followed it. The sins of a Teacher are teaching sins: *Præcepta docent, Exempla movent*; that is, Precepts may instruct, but Examples do perswade. And hence it is that in the old Law there was as great a Sacrifice offered for the sins of the Ministers, as for the sins of the whole Congregation; as if his sins were as great as the sins of the whole Congregation, *Lev.* 4. 3.

Cujus vita despicitur, ejus prædicatio contemnitur, *Greg.*

5. In the last place, If we preach not Christ exemplarily, alas we *shall not save our selves, and those that hear us; but whiles we preach to others, our selves may prove cast-awayes*; Of whom it may be truly said (as it was falsly of Christ) *They saved others, themselves they could*

1 Cor 9. ult.

not save; As those that built the Ark of *Noah*, saved others, but themselves were drowned; Or as *Moses* that brought the people to the Land of *Canaan*, but entered not in himself; Or as *Samsons* Lion that had honey in his belly, which refreshed others but not himself; Or as Trees that bear fruit for others, but not for themselves; Or like *Cæsars* Souldier that dig'd a fountain for *Cæsar*, and himself perished for want of water; So we (if such) while others are seasoned we shall be thrown unto the dunghill, as salt that hath lost its savour; And when we have shined like *Candles* in the house to others, our selves shall go out in a *snuff*. Yea then all our Sermons to others will witnesse against our selves, and make our judgement inexcusable; *Thou art inexcusable, O man, that reprovest another, and dost the same things*; *Out of thine own mouth will I condemn thee*; *Thine own words shall accuse thee, and not I, yea thine own lips shall bear witnesse against thee*, saith *Iob*; O then let us tremble and take heed with *Paul* least that by any means when we have preached to others, we our selves should be rejected; And let us take the counsel he gave to *Timothy*,

Ro. 2 21. Luk. 19. 22. Job 15. 6 1 Cor 9. 24.

2 Tim.

2 Tim. 4. 16. *To take heed to our selves, and to our doctrine, that thereby we may both save our selves and those that hear us.*

1. *Caution,* Not that men can expect we should be free from *Infirmities,* though from *Enormities* we may, we can hardly keep our clothes from dust, though from dirt we may. Alas we are but men subject to like passions with other men, as was *Elias, Paul,* &c. The high Priest himself who was only to enter into the Holy of Holies, he was, first to offer for *his own sins,* and then for *the sins of the people*; The most godly Minister that is, hath his Pillar of Cloud, as well as his Pillar of Fire, hath some frailties, weaknesses and infirmities; They are but men not Angels, yea though *Men of God,* yet but *Men*; Or if they be Angels, yet Behold, *He found not stedfastnesse in his Angels,* Job 4. 18. And *the stars are not clean in his sight,* Job 25. 5. Heb 9. 7.

2. *Caution,* Though our clothes be clean, yet we cannot hinder others from soiling us, as men that brush their clothes when they ride forth, yet if they ride in dirty wayes, they may soon be dashed and spotted by the passers by:

I ſay, no man is ſo clean but others may caſt dirt upon him. No cloth is ſo white, but a Dier can make it black; As the Indians that paint devils white, and Angels black, becauſe they could not make them black they would paint them ſo (yet it were better to be ſuch, a black Angel then a white Devil.) Thus they did with *David*; *They laid to my charge the things that I knew not*, Pſal. 35. 11. Even Chriſt himſelf was called a Glutton and a Drunkard, a friend of Publicans and ſinners. *Ioſeph*, *Mephiboſheth*, *Naboth*, how falſly ſlandered?

Tert. In the Primitive times when the Chriſtians met before Sun to pray; The Heathens reported of them, that they worſhipped the Sun, and aſpired after Monarchy, and committed unnatural adulteries and uncleanneſſe: They reported of *Luther* that he died deſpairing, and that in his grave there was a great ſtink of Brimſtone, and his body not in it, when he was alive to confute it; That *Beza* ran away with another mans wife; That *Calvin* was branded on the ſhoulder for a Rogue. *Athanaſius* was accuſed about thirty times, and cleared his Innocency. And *Cato* was accuſed fifty times wrongfully. And

Si ſatis eſt acculare quisinnocens erit.

yet

yet let a report be never so false, it takes alwayes, either to censure, or suspition; *Audacter calumniare, semper aliquid hærebit*; There is no smoke we say, but there is some fire. *Calumnia*, saith *Beza (in opusc.) Levitèr volat sed graviter vulnerat*; *Levitèr volat sed non tam leviter revocatur*; That is, *Reproach quickly flies abroad, but it deeply wounds*; *It quickly flies out, but it is not so quickly recalled again.* Yet no sin more common in these dayes; As they did with *Ieremy*, *Come let us devise devices against Ieremy*, *Let us smite him with the tongue*; *Report say they, and we will report it*, Jer. 18. 18. & 20. 10. But let these men take heed, lest with what measure they mete, it be measured to them again; And as they judge, lest they also be judged, and lest others also blot their name on earth, and lest God should blot their name out of Heaven. And let them remember, they do not only blemish and take away our good names, which are better then riches, yea then multitudes of gold and silver; But also hinder the power of our Ministry (and the preaching of Christ) in the hearts of our hearers; And Christ takes it as done unto himself, *He that despiseth you, despiseth*

Pro. 22. 1.

despiseth me, &c. whom God oft meets withall in this life, as he did with *Ananias* the high-Priest who commanded *Paul* (causlesly) to be smitten on the mouth; *God shall smite thee thou whited wall*, said *Paul*, Act. 23. 3. which was not *Pauls* weaknesse, as *Hierom* thought; Nor a malediction, as others; But (as some think) a prediction, for so it is reported, he was afterward cruelly slain by a Captain of the Jews in the beginning of the Jewish wars; Indeed *Paul* said, *He wist not that he was the high-Priest*, &c. Not that he forgat him, or knew him not, but because he was not justly the high-Priest, which now was ceased (as *Calvin*, *Chrysostom*, and *Beda*.)

Chap. XXXIII.

An Exhortation to Thankefulnesse for Christ revealed in the Gospel.

IN the last place it is a Use of Exhortation to stir us up to Thankfulnesse to God for the revelation of the Gospel; That *Christ is preached among us*, without the knowledge of whom there is no salvation; We rejoyce in the light of the Sun, what were the world without

Eccl. 11. 7

out it, but a dungeon of darkneſſe? But we have much more cauſe of joy that the Son of righteouſneſſe doth ſhine among us, with healing in his wings, *Mal.* 4.2. For conſider,

1. Firſt, As Chriſt is given but to few, ſo he is revealed but to few; *It is a myſtery hid from ages and generations, though now manifeſted to us* in this Iſland. *He hath not dealt ſo with every Nation*; Nay ſcarce with any Nation as with us; The moſt part of the world never heard of Chriſt, who ſit in Ægyptian darkneſſe, and the ſhadow of death, againſt whom *The wrath of God is revealed from Heaven*, Rom. 1.18. *But no mercy* or glad tidings of ſalvation have ever ſounded in their ears; The Goſpel is hid from their eyes, and they are left blinde-folded by the god of this world, to their eternal deſtruction; *Being ſtrangers from the Covenant of Promiſe, having no hope, and without God in the world.*

Col. 1.26. Pſal. 147. 20. 2 Cor. 4. 3,4. Eph. 2. 12.

Yea it is not above an hundred and odde years ago, ſince *England* was in darkneſſe and a ſink of Idolatry, and therein our fore-fathers lived and died, witneſſe Queen *Maries* dayes and before. But we live in *Goſhen*. *We that ſate in darkneſſe now ſee great light, and to us that*

Mat. 4. 16. *that ſate in the region and ſhadow of death, is light ſprang up :* Yea, amongſt us Chriſt is not only revealed, but more clearly then ever ſince the world began; O what glorious Lights (almoſt in every Congregation) are daily ſet upon the Candleſticks; How many Kings & Princes *would have bin glad to have ſeen the things that we ſee, but never ſaw them!*

In the old Law Chriſt was revealed indeed (to a few) but darkly; As to *Adam* in that dark Promiſe, *The ſeed of the woman ſhall break the ſerpents head: So Abraham ſaw my day* (ſaith Chriſt) *and rejoyced*, Joh. 8. 56. And *Moſes* ſaw Chriſt (yea glorious amidſt reproaches, *Heb.* 11. 26.) yea all the believing Jews ſaw the bloud of Chriſt ſtreaming in *their bloudy Sacrifices*; And they expected a Saviour by the promiſed ſeed, but darkly as in ſhadows and glaſſes, *Col.* 2. 17. They ſaw, *Chriſtum velatum*, we *revelatum*; They ſaw Chriſt *vailed*, but we *revealed*; Their light was but like a Candle under a Buſhel, but ours is ſet on a Candleſtick. They expected a Saviour indeed, But firſt Eph. 3. 6. Such an one as ſhould be a great King upon earth, as appears, *Act.* 1. 6. *Wilt thou at this time reſtore again the Kingdome to Iſrael?* Secondly, only for themſelves,

themselves, but not for the Gentiles, as now it is revealed, as saith the Apostle, *That the Gentiles should be partakers of his Promise in Christ by the Gospel.* Thirdly, they expected Salvation by Christ, with the observation of *Moses* Law. Fourthly and lastly, it was *Ignis umbratalis*, they knew but little of the manner of his Birth, Death and Sufferings, Resurrection and Ascension in respect of us. Eph. 3. 6.

2. Secondly, As it is a blessing bestowed but upon a few, so, it is a great blessing, because where the Gospel is revealed, where Christ is preached, there God dwels with his special and gracious presence. *He walketh in the midst of his golden candlesticks*; We may say of such places, as *Jacob* of the place, where God appeared to him, *This is the gate of heaven, this is the house of God*, Gen. 28. 17. Here God is made known unto us, *In Judah is God known, and his name is great in Israel*; For where Christ is preached we enjoy near communion with him, which was the happinesse of *Adam* in Paradise, and is the happinesse of the Angels and Saints in Heaven, where God and his presence is all in all. Hence *Moses* prayed when God said, *My presence shall go with thee, and I will* Rev. 2. 1. Psa. 76. 1.

give

Exod. 33. 14, 15. *give thee rest. If thy presence go not with us, carry us not hence*, saith he: Now what a mercy is it to live in *Bethel* where God dwels, and not in *Bethaven* among Idolaters?

Yea here is the *Pearl of great Price*, the Lord Jesus Christ revealed to us, a Pearl richer then all the Mines of gold and silver in both the *Indies*, which if they were in *England*, we would count them great riches, yet are not so great riches as is the Gospel. In other places may be found the *Fatnesse of the earth*, but here is *The Dew of Heaven*; Here is *Manna* bread from Heaven, and that is the sweetest bread; who cannot but cry, *Lord evermore give us this bread?* Here is *water out of the rock*, and that's the sweetest water; Here are the *waters of Bethlehem*; and who cannot but long with *David* to drink of the waters of *Bethlehem*, and to be satisfied with these *Brests of consolation?* Here is *Paradise*, as the French Protestants called one of their Churches, & so long as the Gospel is preached among us, we live as it were in *Paradise*; & who can but say, It is good being here? Yea, and here are the *Glad tidings of salvation* preached, and what sweeter tidings can we hear of? Yea

Rom. 10. 1 Pet. 1. 21

here

here is the Kingdom of God, *Mat.* 3. because it is the ordinary means to bring men to Heaven and Salvation, called the power of God to Salvation, *Rom.* 1.16.

Hence it is that *Noahs* Prayer for *Japhets* kindeneſſe was only this; *God perſwade Japhet to dwell in the tents of Shem.* And hence it is that *David* deſired to dwell in the houſe of the Lord all the dayes of his life, and that he ſo longed for it, when he was deprived of it, as appears, *Pſ.* 27.4. and 42.1. & 84.10.

3. Thirdly, Where Chriſt is revealed, and the Goſpel is preached, there we are ſure there be ſome elect to be ſaved; If three grounds be bad, yet one of four will prove good ground; *The Goſpel ſeldome or never comes, but as a bleſſing to ſome*; Hence *Paul* deſired to come among them, *With the abundance of the bleſſing of the Goſpel of Chriſt*, Rom. 15.29. Indeed the Goſpel is preached to reprobates, but it is as the weeds are watered for the flowers ſake. Pſ. 128.5. Pſ. 133.ul. Act. 18.10 Rom. 10. 17.

4. Fourthly, Where the Goſpel is revealed, and where Chriſt is preached, uſually outward bleſſings do accompany; The Goſpel is called *Cornu copiæ*, The *Horn of plenty*; As when the Ark was in *Obed-Edoms* houſe, all his houſe 2 Sam. 6. 11, 12.

was

was bleſt for the Arks ſake: And as
Jud. 17. 13 *Micha* ſaid, *Now I know the Lord will bleſſe me, ſeeing I have got a Levite to be my Prieſt*; According as the Lord promiſed, *Exod.* 20. 24. *In all places where I record my Name, I will come unto thee, and I will bleſſe thee*: And in *Exod.* 23. 23. *Ye ſhall ſerve the Lord, and he ſhall bleſſe your bread and water*; And eſpecially, *Pſal.* 132. 13, 14, 15. *The Lord hath choſen Sion; He hath deſired it for his habitation. This is my reſt for ever; Here will I dwell, for I have deſired it, I will abundantly bleſſe her proviſion; I will ſatisfie her poor with bread.* O then that we could ſing the Song of *Zachary*, Luke 1. 68. to the end, *Bleſſed be the Lord God of Iſrael, that hath givn light to us that ſate in darkneſſe.*

But alas how many are weary of the Goſpel of Chriſt, and the Revelation of him? Like ſore eyes, they love not the light of the Sun; *He that doth evil hateth the light*, John 3. 20. Like thoſe Ethiopians that live under the Sunne, and are ſcorched with the heat of it, they curſe the Sun, and ſhoot arrows
Mal. 1. 13. againſt it. Yea many ſo hate the light,
Amos 8. 5 that they hate and deſpiſe the Meſſengers

gers, or Candlesticks that hold forth this light; Never were they more vilified and reproached then among us at this day; *They mock the messengers of God, and misuse his Prophets,* till (we may fear) there is no remedy, but some judgement or other will befall the Land. 2 Chro. 36 16. Nay, how weary are they of hearing of the Gospel, *Man Hu?* The Bread from Heaven is *Light bread*; Men and women will scarce come out of doors to receive it. The Wise men in *Matthew* 2. went many weary hundreds of miles to finde Christ at *Jerusalem,* (some think neer a thousand miles.) The Queen of the *South* went farre (some say nine hundred sixty four miles) to hear the wisdome of *Solomon*: The holy Martyrs thought no weather too hot, no winter too cold, no journey too farre, no torments too great, to enjoy the preaching of the Gospel though darkly. O how will they rise up in judgement against some of us, that think any pains too much, account any journey too farre, any weather too hot, or too cold, and will scarce come out of their doors to the Temple to hear

Christ revealed to them. *One Week in their Shops is sweeter then all the Sabbaths in the year:* As if they would tell the world, they have got more there, and found more sweetnesse there, then ever they did in hunting and seeking after Christ; And how just were it with Christ, to say to those men, *Verily I say unto you, none of those that were bidden shall taste of my Supper*, Luke 14. 24. Thes shall be esteemed one day as despisers of Christ: *Yea this is the condemnation that light is come among us, but we love darknesse more then light*, saith our Saviour. To be in darknesse is a great evil, but this aggravates it to *choose, Embrace and love darknesse*; The poor Heathens whom we esteem accursed, are infinitely happier then these men; *Woe to thee Chorazin, Woe unto thee Bethsaida, for if the mighty works which were done in you, had been done in Tyre and Sydon, they had repented long ago in sackcloth and ashes. But now, it shall be more tolerable for Tyre and Sidon at the day of judgement, then for you. And thou Capernaum which art exalted to Heaven, shalt be brought down*

Luk. 10. 18

Mat. 11. 21, 22, 23, 24.

to

to Hell, &c. *It shall be easier for Sodom and Gomorrha at the day of judgment then for thee.*

Nay, may we not justly fear God will take away the Gospel for our contempt of it, and leave us and our children in darkness, as our fore-fathers were, and go to some other people that will more embrace it, and more highly prise it? And say unto us, as *Paul* did to the blaspheming and despising Jews, *It was meet the Word of God should first have been spoken to you: But seeing you put it from you, and judge your selves unworthy of eternal life, loe, We turn to the Gentiles*, Act. 13.46.

This Judgement God threatned the Jews, *That their Sunne should goe down at Noon-day*; *And that he would send a famine, not of Bread or Water, but of hearing the Word*, as v. 11. *O Jerusalem* (said Christ) *that thou hadst known* (that is, regarded) *in this thy day, the things that belong to thy peace, but now they are hid from thine eyes.* As *Moses* said, *Exod.* 1.6. There rose up a generation that knew not *Ioseph*: So perhaps there may spring up a generation that never

Amos 8. 9, 11, 12.

Luk. 19.42

knew of our plenty, but may meet with as many years of famine, as we have done of plenty; And *the ways of Sion may mourn among us*, as they have a long time rejoyced, and all for our contempt of the Gospel, and the preaching of Christ. What is now become of the seven Churches of *Asia*? Are they not now dungeons of darkness, and cages of uncleam birds that were once *Seven Golden Candlesticks*? Nay in *Ireland* and *Germany* to what a low ebbe is the Gospel brought, where the enemies have burnt up all the Synagogues of God in the Land?

Lam. 1. 4.

And certainly if the Gospel be gone; *Icabod, Our Glory is departed from this our Israel*; Wo to us if once God departs from us; and he departs when his Gospel departs, or when Christ can be preached no longer among us, which judgement the Lord divert from us. Then woe to them that put out the Lights, when they go not out by being wasted in Christs work, but some ill breath hath blown them out, which else might still have been burning and shining Lights; but happy are they

they that shall snuff the Lights to make them burn the clearer, and tread out such snuffs as rather stink then give light. And let us pray, that Lights may be set up in all the dark corners of the Land, yea that in every Congregation there may be a faithfull Pastor to preach Jesus Christ savingly to his people.

To God be Glory for ever. Amen.

FINIS.

Joseph Danford his Book 1731

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